

The NEW
Week's Preparation
Compleat
in
Two Parts.

13. Cole sculp.

Printed only for B.^d Wicksheed According to An Act of Parliament.

*Examine thy Self and Repent before thou presume
to Eat of that Bread and Drink of that Cup.*



*Engraved & Printed only for E.^d Wicksteed according to
An Act of Parliament.*

The NEW
Week's Preparation

For a Worthy receiving of the

Lord's Supper,

As

Recommended and Appointed

By the

CHURCH of ENGLAND;

Consisting of

MEDITATIONS and PRAYERS for the *Morning*
and *Evening* of every Day in the Week.

WITH

FORMS of Examination, and Confession of Sins:

AND

MEDITATIONS to enable us *to live well* after
receiving the

HOLY SACRAMENT.

The *Whole*, being *Purified* from those *Extatic* and *Carnal*
Expressions, which (in a former Treatise upon this Subject)
have been long complained of, is now render'd a Plain, Or-
thodox, and Reasonable Service to Almighty God.

To which are added

A Morning & Evening Prayer for the Closet or Family.

The *Second Edition.*

L O N D O N:

Printed

For EDWARD WICKSTEED at the *Black Swan* in New-
gate-street. 1738.

Approved & Printed only for E. Wicksteed according to An Act of Parliament.

The AUTHOR to the READER.



HO' I may possibly incur the Displeasure of those, whose secular Views may be frustrated or disappointed by the Publication of this New Week's Preparation ; yet I have the Consolation of being fully assured, that this present Undertaking will want no Apology to those who have Religion truly at Heart, if they will be at leisure, with a little Attention, to compare this Performance with the Old Week's Preparation, formerly printed for SAM. KEEBLE. Nor am I under any Apprehension of being condemned for adding one more to the Number of Devotional Books, already extant upon the Subject of the holy Sacrament of the Lord's Supper ; because the Tempers and Talents of Men are so different, that what does not affect one, may possibly touch another ; and, provided that substantial Piety and Devotion are improving, too many Instruments cannot be employed for that Purpose.----I am also persuaded that the Gentlemen, who are the present Proprietors of KEEBLE's Old Week's Preparation, cannot, as Christians, be so destitute of Principle and Good-Will to the Publick Cause of the Christian Religion, as to endeavour, or even desire the Continuance of a Book, which has already been found so injurious to Christianity, and has brought so great and many Scandals upon the reasonable Service of Almighty God, as it will appear, that Book has already done : and therefore, it is certainly most unfit to be put into the Hands of Devout and well-meaning, but otherwise undiscerning Christians. Now, to satisfy you, that these Complaints were just and fairly grounded ; I have transcribed a few Passages from the two last Editions of KEEBLE's Week's Preparation, and desire the impartial Reader, after he has considered the Tendency of those Rapturous and Wanton Expressions, to judge whether that Book deserves to be blamed and set aside, or not ?

The

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[☞ *The Pages before the Lines refer to the small Edition printed 1736, and the Pages after the Lines to the pompous Edition printed 1738.*]

Page.		Page.
129	Art thou afraid of being too much enamoured with this	142
137	Jesus. O my Love, my Joy, my Jesus, my Lord, be thou present with me in thy Sacrament, present <i>more than</i> by Inspiration; and make me present with thee, and that <i>more than</i> by Meditation—in a spiritual, real, and eternal	152
67	Communion. O my Love, be thou nigh in my Mind, nigh in my Heart, and nigh to aid me, for I languish thro' Love. O what shall I do, to have my Soul	74
117	wholly possess with, and inebriated by thee so to enjoy the perpetual Embraces of thee! When shall I enjoy thee? O	129
142	my Life take my Soul; my Joy draw my Heart unto thee.	157
95	When shall I fully please thee? I will not let thee go till thou hast blessed me, my Life, my Love, my Desire, my	105
142	Delight. O that I may faint in myself and depend on	157
67, 114	thee. Satisfy me with thy Blood. He bowed down his Head to Kiss me, He stretched forth his Arm to Embrace me. From his interior Love burst forth such exterior	74, 128
80	Signs and Demonstrations as were sufficient to mollify a Heart more frozen than Ice it self, and more hard than	89
81	any Marble. Such are thy Gifts, O sweet Saviour, such	
166	are the Works and Delights of thy Love. O that I were	184
96	so fastned unto thee that I might never depart. Thou	106
143	wert within me. Thou only pleasest me, and thee only	159
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These without dispute are the wanton Exercises of a warm Imagination, and a luscious Fancy, where warmth of Constitution, not Reason, much less Religion, has the chief and sovereign Influence; for, here the true Spirit of Devotion which is in its own Nature a liberal and reasonable Service, is made wholly to evaporate, in unnatural Heats, and extatic Fervours, such as are a Disgrace and Reproach to the Dignity of a Rational Nature. And, instead of speaking the Language of a serious, rational, unaffected Piety, they abound wholly with rapturous Flights of unhallowed Love, and Strains of Mystical Dissoluteness, or, as an ingenious Author terms it, spiritualized Concupiscence, invented by the carnal and wanton Appetites and Wishes of the unmarried Nuns and Friars, and thence, either by De-

sign

The AUTHOR to the READER. iii

sign, or by the Delusion of the Devil, or both, foisted into the Devotions of the Reformed Church, under a Pretence of purer Flames of Divine Love and spiritual Rapture; whereas they pollute the Soul with luscious Images, warm it into irregular Ferments, and fire it with a false Passion; dissipating all due Composure and Recollection of Mind, and laying open the Heart to all the wild Extravagancies of frantic Enthusiasm: A Manner of Address much fitter for a dissolute Lover, than for an acceptable Worshipper of the all-pure and all-knowing God.

It was against this Kind of Devotion, That great Light of the Church of England, the Learned and Pious Bishop STILLINGFLEET thus exclaimed. "Is it possible, (said he,) that any Man can imagine, it is no Dishonour to the Christian Religion to make the Perfection of the Devotion of it to consist in such strange unaccountable Unions and Raptures, which take away the Use of all (Modesty) Reason, and common Sense!

It is to such Effusions as these we may ascribe in a great Measure the Decay of Christian Piety. For, they tend to mislead Men's Minds from the true Subject both of their Duty and Happiness, and bring them to acquiesce in their false and mistaken Substitutes: They give great and signal Discouragement to the general Practice of Piety in the World by exposing it to Ridicule, and the Charge of affected Singularity. On the one hand, they throw many honest and well-meaning, but weaker Minds into a Despair of ever succeeding in the Business of Religion; because upon Examination they discover in themselves, little or no Acquaintance with those tumultuous Heats, and ungoverned Sallies of Passion, upon which so great a Stress is laid by these Pretenders to such glorious Frenzies and Heavenly Follies: And on the other, they harden the dissolute and unthinking.

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Part of Mankind into an obstinate Reluctance towards the very first Efforts of Reformation, by confirming them in a Prejudice, they are of themselves too willing to entertain against Religion: That it is a rigorous impracticable Service; a State of unnatural Refinement, altogether incompatible with the common Measures of human Life.

This is no more than what the above mentioned Bishop had before asserted against the Romish Devotions. " This Myſtical Divinity, ſays he, is not only unintelligible, " but it leads Perſons into ſtrange Illuſions of Fancy; " and this I take to be a very great Injury, not only to " thoſe Melancholy Souls, that are led through this " Valley of Shades and Darkneſs; but even to the Chriſtian Religion it ſelf, as though the Way of Perfection taught by it were a low, mean, contemptible " Thing in Compariſon of theſe Myſtical Flights.

" It is true we are commanded often to love God " with all our Hearts, but withal we are told, we muſt " not fancy this Love to be a mere languiſhing Paſſion: " No, the Love of Chriſtians towards God is no fond, " amorous Affection, but a due Apprehenſion and Eſteem of the Divine Excellencies, a hearty Senſe of all " his Kindneſs to us, and a conſtant Readineſs of Mind " to do his Will. And thus the beloved Son of God hath " declared what He means by the Love he expects from " his Diſciples: If ye love me, ſays Chriſt, keep my " Commandements; and, ye are my Friends if you " do whatſoever I command you. And if (ſays St. " John) any Man ſay, I love God, and hateth his " Brother, he is a Lyar; for he that loveth not his " Brother whom he hath ſeen, how can he love " God whom he hath not ſeen? No Man hath ſeen " God at any Time. If we love one another, God " dwelleth in us, and his Love is perfected in us. Thus

" the

The AUTHOR to the READER. v

“ the beloved Disciple, who understood the great Myste-
 “ ries of Divine Love, hath expressed them to us. And,
 “ Here (you see) is nothing of blind Elevations of the
 “ Will ; no extatic nor luscious Expressions ; no, it is
 “ very plain that all such Mystical Notions, and lus-
 “ cious Metaphors and Expressions had another Spring
 “ and a more impure Fountain, than the Christian
 “ Doctrine.” For, as the said devout and judicious
 Prelate adds, “ supposing that Mystical Way of Perfec-
 “ tion were possible, I could see no Necessity at all
 “ of Christ’s coming into the World, nor of any In-
 “ fluence his Death, or Suffering, or Doctrine, could
 “ have upon the bringing Men to a State of Happiness.”

For these Reasons I thought it my Duty, as a Chri-
 stian, to explode that fullsome and luscious Method of
 the Old Week’s Preparation, which has most scanda-
 lously put into the Mouth of the devout Reader such
 carnal Expressions as mentioned above : And in their stead
 I have endeavour’d to substitute such Prayers and Me-
 ditations, as may be warranted from the Word of God :
 being thoroughly sensible how well-grounded that Complaint
 of the pious Bishop Fleetwood is, “ that the Devotions
 “ of the Ignorant are generally superstitious and gross,
 “ fixing themselves commonly on sensible Objects ; whereas
 “ in true Religion all is intelligible and divine, — and
 “ God, who should be the only Object of their Devotion,
 “ hath hardly any Share therein.” And,

As it has been my Endeavour on the one hand not to
 flatter Sinners, so on the other, I have been careful
 not to fill the Minds of any with unnecessary Fears,
 and Scruples with Respect to a Duty, which ought to be
 the Practice of their whole Lives : as if no body ought to
 go to this Sacrament, but such as are as perfect as ever
 they can hope to be.

In short, I have spared no pains to render these Medi-
 tations

vi The AUTHOR to the READER.

tations and Prayers as generally useful, as can be expected in a Book of this kind; yet, as the best Performances have their Imperfections, so this (to be sure) is not without some. However, I hope there are none so material but what a Christian may over-look for the sake of that Good, which is intended by it. Again, that all these Meditations and Prayers are entirely new, is by no means pretended; no, there will be found amongst them several collected from other Books; but then these being such only, as have been allowed to be excellent in their kind, it may reasonably be expected that the whole will be the more acceptable on that account.

Upon a Review, since the Publication of the former Edition of this Manual, I have experienced that many Communicants distract themselves with a multiplicity of private Devotions, when in Duty they should attend to the publick Service of the Church; and further prompted thereto by the Advice of those whose peculiar Charge is to inspect and promote the Welfare of the Christian Worship, and for whose Judgment the Writer upon many occasions has expressed the greatest esteem; have interwove in this present Edition so much of the Communion as is sufficient to prevent that growing Evil. And in this I have followed the Example of the Bishop of Man, Mr. King, and several others; but with the difference, that I have not burthened the Communicant with much of the Office — no more than is really necessary for his Assistance during the Solemnity; whereas the Bishop of Man, and some others, have taken in the whole of the Office from one end to the other; which I can't approve upon several Accounts.

P. S. Since it is probable this First Part of the New Week's Preparation may fall into many Hands who have not the opportunity of perusing my Preface to the Second Part

Part

Do
quit

The AUTHOR to the READER. vii

Part, wherein I have shewn the Folly and Indiscretion of laying a Fashionable Stress upon an Habitual Preparation; I say, for that reason I shall here repeat the Testimony of the Pious, Learned, and Orthodox Dr. Waterland *, in favour of such WEEKLY Treatises of Preparation.

“ Our Esteem or Disesteem (of this Holy Sacrament) will
“ best be seen by our preparing or not preparing for it as we
“ ought:—There is something of a Preparation of Heart,
“ Mind and Ways, required for all religious Offices, much
“ more for this, which is the Flower and Perfection of all.
“ There is an habitual, and there is an actual Preparation.
“ The habitual Preparation is a good Life; and the farther we are advanced in it, the less need there is of any
“ actual Preparation besides: But, because Men are too
“ apt to flatter and deceive their own Hearts, and to speak
“ Peace to themselves without sufficient grounds for so
“ doing; therefore some actual Preparation, Self-Examination, &c. is generally necessary, even to those who
“ may be habitually good, if it be only to give them a
“ well-grounded Assurance, that they really are so.

“ Fault has been sometimes found with these little Treatises of Weekly Preparation: I think without reason.
“ They are exceeding useful in their kind.—It may be
“ happy for them who need none of these Helps: But
“ they that least need them, are not the Men, generally,
“ who most despise them. None of us perhaps are so
“ perfect as not to want at some Seasons, some such Hints
“ for Recollection or Helps to Devotion. It is well for
“ common Christians, that they are provided with useful
“ Manuals of that kind. They that are well-disposed, will make use of them as often as they need
“ them, and will at all times give God thanks and
“ praises for them.”

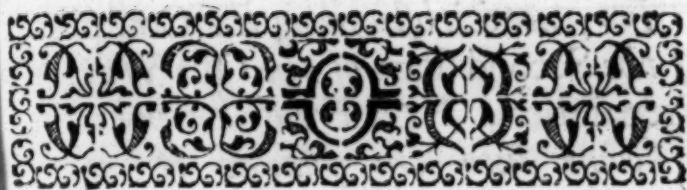
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* See his late excellent Treatise entitled, *A Review of the Doctrine of the Eucharist, as laid down in Scripture and Antiquity.*

*The Warning on Sunday before the
Holy Sacrament.*

DEarly beloved, on *Sunday*
next, I purpose, thro' God's
Assistance, to administer to all such
as shall be religiously and devoutly
disposed, the most comfortable Sa-
crament of the *Body and Blood of*
Christ, to be by them received in
Remembrance of his meritorious
Cross and Passion, whereby *alone*
we obtain Remission of our Sins
and are made Partakers of the King-
dom of Heaven. Wherefore it is
our Duty to render most humble
and hearty Thanks to Almighty
God our heavenly Father, for that
he hath given his Son our Saviour
Jesus Christ, not only to die for us
but also to be our Spiritual Food and
Sustenance in that holy Sacrament

&c.



THE
AUTHOR
TO THE
READER.

HAVING for many Tears experienced in the Course of my Office, that the generality of Devout Communicants have Laboured under the same Doubts and Scruples concerning a worthy Preparation and Partaking of the Lord's Supper; I cannot but be of Opinion, that many others would be very glad to find such Doubts cleared up, and the Cause of such Scruples removed for the future.

ii The AUTHOR to the READER.

*For, notwithstanding the Compiler of the Second Part of the Old Week's Preparation, * (a Treatise very unfit to come into the Hands of many Protestant Readers,) has observed a quite contrary Method; I cannot think my Time can be better employed, then when I am endeavouring to render the Preparation to that Holy Ordinance, Rational and Satisfactory to every one. And*

It is certainly, a very great fault with the generality of those, who have written upon this Subject, that they have made it their whole Business only to raise and inflame the Devotion of their Communicants, without taking any thought about In-
forming

* The *Popish* Book of Devotions, from whence all the Meditations and Hymns are taken, which constitute above one half of the Second Part of the Old Week's Preparation, was condemned by Authority to be publicly burnt by the Hands of the common Hangman; and this Circumstance I think myself in Duty bound to take Notice of, to prevent any farther ill Consequences amongst the common People, from the Use of that Book.

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forming and settling their Understandings.

The most considerable Doubts and Scruples, which are apt to distract and render the Minds of Communicants uneasy, are such, as I think, fall under some or other of the following Heads; to each of which I have framed a Meditation, as full and satisfactory as I believe can be well expected, in so small a Volume; as,

CONCERNING

The Nature of the Fall of Man and his Redemption through Jesus Christ.

The Institution of the Lord's Supper.

The Necessity of Receiving the Lord's Supper.

The most effectual Manner of our preparing ourselves for a worthy Receiving thereof.

The true Repentance of a worthy Communicant.

Restitution.

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Confession of Sins.

The necessary Sorrow for our Sins.

A firm purpose of Amendment.

A quiet Conscience.

Universal Charity.

Fasting before Receiving.

Presumptuous Thoughts.

The Meditation for each Day is placed first, because I esteem Meditation to be the noblest Exercise of a Rational and Devout Soul. To revolve and consider over and over, and to reflect upon those divine Subjects, to which each Meditation relates, will greatly contribute to the Improvement of our Lives, and to the rendering them more conformable to the Will of Almighty God.

In the Use of the Meditations, you should not read them over in a hasty and cursory Manner, but you must proceed very deliberately, and try whether you cannot find out something of greater Importance in each Sentence, than may be apprehended
at

The AUTHOR to the READER. V

at the first reading; and after you have thus gone through the Meditation, the Prayer immediately following will furnish you with suitable Petitions, Supplications and Thanksgivings, to be offer'd up to our heavenly Father, through Jesus Christ, his dearly beloved Son, our Lord.

The Hymns I have placed after the Meditations, and Prayers: Therein imitating the excellent Form of the Communion Service of the Church of ENGLAND: But if any one should rather choose to sing them, they are, if he approve of it, as fit to begin as to end our Devotions; or if any one should choose to use them before the Prayers, I cannot say it is improper so to do, nor will I presume to dictate any Thing that may stifle the fervency of such a one's private Devotion. God has given us no direct Command in this particular, and let it be far from me to act with that Presumption, as to endeavour to

a 3

enforce

enforce my own Inventions instead thereof.

As to the Time requisite to be spent in our Preparation, for a worthy receiving the Lord's Supper; it is a Thing, it could be wished had been more particularly directed and commanded by the Church; yet I doubt not but her having not done it, has proceeded from her knowing that the best Rules would hurt some or other, if too closely followed. But I am clear in my Opinion, that it is always her Intention, that her Members should be as well and thoroughly prepared as they can, before they approach the Lord's Table; and for my part, I think myself bound to thank the great and good God, that I am not of the Number of those Self-sufficient Christians, who can lay so much Stress upon a Habitual Preparation, as to save themselves the trouble of any Preparation at all.

It is a great Satisfaction to me to find my Sentiments upon this Head, confirmed

R. d at u- g, r- by er ed es oo in er ld ed he I eat the ris- up- ve ba- to on- ned

The AUTHOR to the READER. vii

firmed by the Pious Learned and Orthodox Dr. Waterland, in his late Treatise, entitled, a Review of the Doctrine of the Eucharist, as laid down in Scripture and Antiquity; in the following Words.

“ Our Esteem or Disesteem (of this
“ Holy Sacrament) will best be seen
“ by our preparing or not preparing
“ for it as we ought: — There is
“ something of a Preparation of Heart,
“ Mind, and Ways, required for all
“ Religious Offices; much more for
“ this, which is ~~the~~ Flower and
“ Perfection of all — As to the
“ Length of Time to be taken up in
“ Preparing, there is no one certain
“ Rule to be given which can suit all
“ Cases or Circumstances: Only,
“ when a Man has competently ad-
“ justed his Accounts with God, (be it
“ sooner or later) then he is fit to come,
“ and not till then. There is an habi-
“ tual, and there is an actual Prepa-
“ ration. The habitual Preparation is
“ a good Life; and the farther we
“ are

viii The AUTHOR to the READER.

“ are advanced in it, the less need
“ there is of any actual Preparation
“ besides: But, because Men are
“ too apt to flatter and deceive their
“ own Hearts, and to speak Peace
“ to themselves without sufficient
“ Grounds for so doing; therefore
“ some actual Preparation, Self Ex-
“ amination, &c. is generally neces-
“ sary, even to those who may be
“ habitually good, if it be only to
“ give them a well grounded As-
“ surance, that they really are so.

“ Fault has been sometimes found
“ with the little Treatises of Weekly
“ Preparation: I think without Rea-
“ son. They are exceeding useful in
“ their Kind—It may be happy for
“ them who need none of these Helps:
“ But they that least need them, are
“ not the Men, generally, who most
“ despise them—However, they are
“ not obtruded as Things absolutely
“ necessary for all, but as highly use-
“ ful to many, and especially at their
“ first Receiving: Though we are
none

THE AUTHOR to the READER. ix

*" none of us perhaps so perfect as
" not to want at some Seasons, some
" such Hints for Recollection or Helps
" to Devotion — In general, it is
" well for common Christians, that,
" they are provided with useful Ma-
" nuals of that Kind: They that are
" well disposed, will make use of them
" as often as they need them, and
" will at all Times give God Thanks
" and Praises for them."*

Moreover, what will all the Preparation in the World avail us, if, as soon as we have turned our Backs on the Lord's Table, we forget that ever we were there; and remember no more our solemn Engagement nor those holy Resolutions, which had been raised in our Hearts by that course of Devotions, for the Week Preparatory to our receiving the Holy Communion; such a misapplication of our Preparation and Communion, instead of placing us in the Favour of the Almighty, will draw upon us the abundance and severity of his Wrath,
for

x THE AUTHOR to the READER.

for such our mockery of his divine Institution and Commands. Therefore,

I have in this Second Part of the New Week's Preparation, exhibit-ed such Meditations, Prayers, and Hymns, to be used by the worthy Communicant, during the Week following his Participation of Christ's Body and Blood, as I apprehend will furnish him with a right Sense of his Duty, which I take to be the best Means he can make use of, to secure himself against the sudden and impetuous attacks of our Ghostly Enemy. And

It is some Satisfaction to me, that I can assure the Reader, that I have taken the Church Catechism and the Communion Service for my Guide; so that he may be satisfied that what he meets with here is strictly Orthodox, and perfectly agreeable to the Doctrine of the Church of ENGLAND and the Word of God itself; being convinced, that whoever will speak upon this Subject with any Authority and Certainty, must speak from thence.

I have

THE AUTHOR to the READER. xi

I have been advised to prefix the Explanation of that Part of the Church Catechism, which relates to the Sacrament of the Lord's Supper, by some who believe it to be the shortest, plainest, and most comprehensive of any Extant; and for the Satisfaction of those who are desirous to search the Scriptures, and to see and examine the Authorities upon which this Explanation is founded, I have cited the Texts at the bottom of each Page, and this without any wilful misapplication, and I doubt not but it will be found so.

It remains for me to desire such as have a great deal of wordly Business upon their Hands, (more perhaps than they can well turn themselves to) I say I would desire such to consider, that the wordly Business they have, is still but the Business of this World, this Transient and uncertain World that soon passeth away; that they have another World to live in as well as this; a World that will have no end.
And

xii The AUTHOR to the READER.

And therefore, if you have any Care of your Soul, take heed of the Cares of this Life, that they hinder you no longer from receiving Christ's most Blessed Body and Blood, as often as you can: And for that Purpose, whensoever you are invited to the Lord's Table, think thus with yourself, I have now an Opportunity put into my Hands of partaking of the Body and Blood of my ever Blessed Saviour, to preserve my Body and Soul to everlasting Life: It is true, I have at this Time more than ordinary Business upon my Hands; but what is all this World, in Comparison of everlasting Life and Happiness? and who knows whether I shall ever have such another Opportunity as long as I live? I say, think thus, and then let slip any such Opportunity if you can: If you have any Regard for your immortal Soul, I believe it will be very Difficult if not Impossible.

T H E



The NEW

Week's Preparation

For a Worthy Receiving of the

L O R D ' s S U P P E R .



On MONDAY Morning, *when you* Mond.
Morn.
first awake, say : ~

RISE, thou that sleepest;
arise, my dull and drowsy
Soul, and Christ will give
thee Light.

To thee, O Lord, do I lift up my
Eyes, my Hands, my Heart, from
this *Bed* where my Body hath taken
it's nightly Repose, towards thy
Heaven, where my Soul expects her
eternal Rest.

B

My

The Week's Preparation

Mond.
Morn.

My Voice shalt thou hear betimes
in the Morning; in the Morning will
I direct my Prayer unto thee, and
will look up.

When we rise.

* **I**N the Name of Jesus Christ, who
was crucified for our Sins, and
rose again for our Justification, I a-
rise from this Place of bodily Rest
to fulfil thy Will, O my God: save
me, therefore, by his Cross and Pas-
sion, bless, govern and keep me this
Day, and for ever. *Amen.*

I laid me down and slept, and
rose up again, for the Lord hath
sustained me. *Amen.*

O Blessed Lord! who hast invited
and commanded us to pray
unto thee; O let thy Spirit help my
Infirmities; and do thou so dispose
my Mind, and influence my Heart,
in my Preparation towards a worthy
receiving of thy most Holy Sacra-
ment, that my Prayers and Praises
may be acceptable in thy Sight,
thro' the Mediation, and for the

* From Bishop *Cosin*.

Sake

for the Sacrament.

3

Sake of Jesus Christ our Lord and Saviour. *Amen.* Mond.
Morn.

O Almighty Lord God, mortify and kill all Vices in me; and so strengthen me with thy Grace, that by the Innocency of my Life, and the Constancy of my Faith, I may glorify thy great and holy Name. Grant me the true Circumcision of the Spirit, that my Heart and all my Members being mortify'd from all worldly and carnal Lusts, I may in all things obey thy blessed Will. Enable me to love my Enemies, and to do Good to those that hate me, and pray for them that despitefully use me, and persecute me; in Obedience to the Command, and in Imitation of the Example of my great Lord and Master, Christ Jesus. *Amen.*

Here may be added the Morning Prayer at the End of this Book.

Our Father which art in Heaven &c.

So far to be used every Day in the Morning before the Meditation.



Mond.
Morn.



The Meditation for *Monday* Morning.

*Upon our Saviour's loving Invitation
to the Communion of his Body
and Blood.*

1.



OME now, O my Soul,
and let us retire from the
Pursuits of this vain de-
ceitful World, and let us
well consider the gracious and con-
descending Invitations of our blef-
sed Lord and Saviour, which he has
given us in his Holy Gospel, to be
Partakers of his *Holy Table*. Why
then this wavering, or coldness, O my
Soul! Give Ear to the Eternal Truth,
who will remove all thy Doubts and
Fears by the following *Invitation*.

COME

for the Sacrament.

5

Mond.
Morn.

COME unto me, all
ye that labour and
are heavy laden, and I will refresh
you. The Bread that I
will give, is my Flesh; *Mat. xi. 28.*
which I will give for the Life of the
World. Take, eat, this *John vi. 51.*
is my Body which is given *1 Cor. ix. 24.*
for you; this do in remembrance of
me. He that eateth my
Flesh, and drinketh my *John vi. 56.*
Blood, dwelleth in Me, and I in Him.
The Words which I speak
unto you, they are Spirit, — 63.
and they are Life.

II.

Rise then, my Soul, and with
thy swiftest Wings, fly to this great
Mystery. There we shall see the
Prince of Peace sacrifice himself to
reconcile us with the Father: There
shall we see, O stupendious Mercy!
the Son of God with heavenly Food
entertaining the Sons of Men. Can
we, O dear Redeemer! believe the
Wonders of this Mystery, and not

Mond.
Morn.

be ravish'd with Admiration of thy great Goodness? Can we acknowledge thy perfect Veracity, and not believe this Wonder of thy Love? Let us not then refuse to believe our God, because his Mercies transcend our Capacities. None but infinite Wisdom could ever have invented so strange, and high, and prodigious a Mystery. None but an inconceivable infinite Goodness would ever have imparted so dear, and tender, and rich a Blessing.

III.

When the Impiety of Men was at the Height, and their treacherous Heads plotting to betray thee: Then did thy Wisdom mercifully consult to overcome our Malice with thy Bounty. Immediately thou contrivedst an admirable Way, to invite all the World to a Feast of Wonders: A Feast where thy Sacred Body should be our Food, and thy precious Blood our Drink. A Feast in which are continually wrought new
Miracles

for the Sacrament.

7

Miracles of Love for us. Thus, as ^{Mond.} if it had not been Love enough, to ^{Morn.} have given thy self on the Cross for us; Thou hast found out a Way to give thy self to us in the holy Sacrament: To unite us with thy self by the most intimate Union that is possible for us to conceive, and which we can better feel than express. To become the Life, the Strength, the Support and Comfort of our Beings: Nay, to become even one with me, and be unto me the very Soul of my Soul. O Lord my God! this is so inconceivable a Blessing, this is so divine a Union, that the very Angels with awful Admiration contemplate thy wonderful Condescension in it.

IV.

Lord, who are we, unworthy Sinners, that thus thou regardest our wretched Dust? What's all the World compar'd to thee, that thus thou seemest to disregard thy self? 'Twas for our sakes, and to draw us

B 4.

up.

Mond.
Morn.
~ up to thy Love, that thou hast commanded us to commemorate and represent thy Passion; and present the Merits of it before thy Father on Earth, as thou dost present them to Him in Heaven. 'Twas for our sakes, and to help the Infirmities of our Nature, that thou didst appoint a commemorative Sacrifice, of that one Oblation of thy self once offer'd upon the Cross; and Bread and Wine so offered and blessed, as Symbols of thy Body and Blood. What great Blessings are these, O *Jesu!* that demand my Praises.

V.

Yet more Blessed is the Heart that desires thy coming, and longs to see thee in thy glorious Self. O my ador'd Redeemer! When will that happy Day appear, when mine Eyes may behold thee without a Veil? When will the Clouds and Shadows pass away, that thy Beams may shine on me in their full
Bright-

for the Sacrament.

9

Brightness? Object not against me, ^{Mond.}
dearest Lord, that none can see ^{Morn.}
thy Face and live. Those Fears thy
Love has changed, and my fixed
Hope is now to live by seeing Thee.
Say not, O thou mild and gracious
Majesty, if I approach thy Presence
I must die. Rather instruct me so
to die, that I may live for ever in
thy Presence.



*The Prayer for MONDAY Morning,
to implore God's Assistance in the
Course of this Week's Preparation
for receiving the Holy Sacrament.*

O Most glorious and ever-blessed
God, in whose Presence is
Fulness of Joy, and at whose Right
Hand there are Pleasures for ever-
more; vouchsafe, I beseech thee, to
discharge my Mind of all superflu-
ous Cares, and immoderate Desires
of the Things of this World, and
enable me so to employ my Time

Mond.
Morn.

this Week, as may effectually prevent or resist all Temptations. Let thy Grace, O Lord, so powerfully assist my Endeavours, and direct my Will, and strengthen my Intentions, that I may do such Things as are agreeable to thee, and suitable to the Dignity of a Christian. And that I may fill up all the Spaces of this Week with Meditations upon the most Holy Sacrament, with Acts of Religion, and fervent Charity, so that when the Devil assaults me he may not find me idle: and my dearest Lord, at his sudden coming, may find me improving the Talent committed to my Care, that I may enter into the Joy of my Lord; to which, I beseech thee, bring me, thro' the Merits and Intercession of thy dear Son, Jesus Christ, our Lord and Saviour. *Amen.*

DIRECTIONS.

Now repair to the Publick Service at Church, or if you have not that Opportunity, spend your leisure Time in a devout Use of the New Manual of Devotions,

for the Sacrament.

11

*otions, and Nelson's Feasts and Fasts of the Church
of England explain'd*

N. B. *Retire soon this Evening to examine thy
Conscience.*



The Meditation for *Monday* Evening,

Mond
Even.



*Upon the Vanities of the World and
the Goodness of God, in order to
a worthy Receiving of the most
Holy Sacrament.*

I.



WAKE thou, O my Soul
from the Sleep of Sin; for,
behold, Life and Death
are set before thee; Chuse,
while thy gracious Lord allows thee
Time and Day, lest the Night and
Darkness overtake thy Neglect:
Chuse, but remember thy Eternity is
concerned, and deliberate e'er thou
makest thy resolve.

B 6

II. Survey

Mond.
Even.

II.

Survey all the Pleasures of the World before thee, and ask if any of them be worth such Pains: Ask if the vain forbidden Things thou lovest, deserve thy Affection better than thy Maker. Are they more worthy in themselves, or beneficial to thee, that thou mayest justly prefer them before thy Redeemer? Dost thou expect to be at rest, and satisfied by enjoying them, or everlastingly happy by their Procurement? Can they protect thee at the Hour of Death, or plead thy Cause at the Day of Judgment? O no! They but deceive me with a smiling Look, which I too often have proved by dear Experience.

III.

'Tis Heaven alone that yields a true Content; 'tis Heaven alone that fills us with eternal Delight. Say then, my Soul, take away your Flatteries, false World, and leave me free for better Thoughts. O infinite

finite Goodness, 'tis thy self alone ^{Mond.}
I chuse; thou art my only Happi- ^{Even.}
ness for ever. I see my Portion
hereafter depends on my Choice
here; but my Choice here, O Lord,
depends on thee.

IV.

O my dearest Lord, do thou chuse
me, and guide my uninstructed Soul
to chuse thee. For, Here we, alas!
move slowly in the dark, led on by
the Argument of Things not seen;
but did we clearly see, what we say
we believe, we should soon change
the Course of our Life.

V.

Did we but see the damned in
their Flames, or hear them cry in
the midst of their Torments, how
should we fear to follow them in
their Sins, which we know have
plunged them into all those Mife-
ries? How should we strive against
the next Temptation, and cast about
to avoid the Danger by working out
our Salvation? Or,

VI. Did

Mond.
Even.

VI.

Did we but see the incomparable Glories of the Saints; or hear the sweet harmonious Hymns which they continually sing; how should we study to imitate those holy Ways, by which we know they arrived at all their Happiness? How should we seek all Occasions of Improvement, and make it our Business to work out our Salvation? Did Man but seriously consider what he says he believes, he would never live as he doth. Who can doubt but e'er long he shall be turned into Dust? Yet which of us lives as if we thought to die?

VII.

Pity, O gracious Lord, the Frailties of thy Servant, and suffer not my blindness to lead me into Ruin. Supply my Want of Sight by a lively Faith, and strengthen my Faith by thy powerful Grace: Make me remember 'tis no Children's Sport to gain or lose the King-

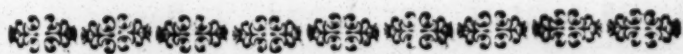
for the Sacrament.

15

Kingdom of Heaven: Make me chuse wisely, and pursue my Choice, and use as well the Means, as like the End. O set thou right the Bi-
 as of our Hearts, that in all our Motions we may draw off from the World; that we may still incline towards thee, and rest at last in thy holy Presence. Thou art our Lord, and we will serve thee in Fear; thou art our God, and we will love thee in Hope: *What will it profit us to gain the whole World, and lose our own Souls? Or, what shall we give in exchange for our Souls?*

Mond.
Even...

[Now repair to the Publick Service of the Church; but, if there be no opportunity, follow the Directions in Page 10]



A Prayer before Examination, with a firm Resolution to forsake the Vanities of this wicked World.

O Almighty God, thou Searcher of Hearts, who seest and knowest all my Sins; help me so
 to

Mond.
Even.

to search every Secret of my Heart, that I may leave no Sin, if possible, unrepented of. Give me Grace so impartially to judge and condemn myself, so humbly to repent and beg Pardon, that I may not be condemned, when I shall appear at thy Tribunal, in the great and terrible Day of the Lord Jesus.

But, alas ! after the most strict Examination we can make, Who can number his Iniquities ? Who can tell how oft he offendeth ? Cleanse me therefore, O Lord, I beseech thee, not only from my presumptuous and known Sins, but from all secret and unknown Transgressions, for his Sake, who died for Sinners, Jesus Christ our Lord. *Amen.*

DIRECTIONS.

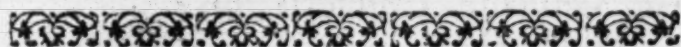
HAVING devoutly prayed for God's Assistance, doubt not but he will vouchsafe it you. And the better to dispose your Heart to the Duty of Self-Examination :

Consider seriously with yourself ; That it is appointed for all Men once to die, and after Death to be called to Judgment.

That

That God hath appointed a Day in which he will ^{Mond.}
 judge the World in Righteousness by Jesus Christ. At ^{Even.}
 whose coming all Men shall rise again with their
 Bodies, and shall give an Account of their own Works:
 And they that have done Good, shall go into Life
 everlasting; and they that have done Evil, into ever-
 lasting Fire: For the Books shall be opened, and the
 Dead shall be judged out of the Things written in
 those Books, according to their Works. And then,

Consider how much, how nearly it concerns you
 to judge yourself before that Time, that you be
 not judged, that is, condemned of the Lord.



*An Examination of Conscience, upon
 those Duties wherein God's Honour,
 and our own and Neighbours Good
 are concerned. And,*

I. Concerning our Duty towards
 G O D.

E NTER, now, O my Soul, into
 the Secrets of thy Heart, and
 examine whether thou hast loved God
 before, and above all other Things?

If thou hast faithfully received the
 Scriptures, not as the Word of Man;
 but, as they are in Truth, the Word
 of God? Have

Mond.
Even.

Have the Promises and awakening Threatnings therein prevailed with thee, to govern thyself according to the holy and admirable Precepts therein delivered?

Hast thou not prophaned the holy and dreadful Name of God, by Perjury or unlawful Oaths, or by customary Swearing or Cursing in thy common Conversation?

Hast thou not mentioned the Name of God irreverently in thy common Conversation?

Hast thou honoured him by a reverend Usage of whatsoever Things or Persons belong to him, and are dedicated to his Honour and Service?

Hast thou religiously observed the Day set apart for his more immediate Worship, in keeping it holy, to those Ends for which it was appointed; by attending the Publick Service of the Church; in reading and hearing his holy Word; in Prayer and Meditation, and good Discourse on the *Sabbath* Day?

Hast

Hast thou so little regarded this Holy Day, as to spend it in Travelling, and taking unnecessary Journeys thereupon, such as might as well have been performed any other Day?

Hast thou trusted in God, and acknowledged thy Dependence upon him only?

Hast thou every Day duly prayed to him, and praised him for his Mercies?

Have thy Prayers and Praises been always accompanied with such a Sense of God, and such Seriousness, Fervency, and Affection, as he requires?

Hast thou (notwithstanding the Means of Grace, and the Light of the Gospel) suffered thyself to live in Ignorance of him, and thy Duty?

Hast thou feared Man more than God, by committing Sin, to avoid Disgrace, or any temporal Evil?

Hast thou not been so foolish as to put off thy Repentance, thereby rendring thy self less able to set about it?

Hast

Mond.
Even.

~ Hast thou resigned thyself, and all thy Concerns, to the all-wise and good Providence of God ?

Art thou grown better by Afflictions ?

Hast thou frequented the Holy Sacrament ? Or hast thou not staid away through causeless Prejudice, or feigned Excuses, being unwilling to part with thy Sins ?

Or, hast thou at any Time received the Blessed Sacrament without Repentance, and a stedfast Purpose to lead a new Life ; without a firm and lively Faith, a hearty and thankful Remembrance of the Love of Christ, in giving himself to be a Sacrifice for our Sins ; and without a sincere and universal Love and Good-Will to all Mankind ?

Hast thou made it thy Care to live suitably to thy Sacramental Profession, and solemn Engagements ?

Hast thou seriously considered that amazing Instance of the Love of Christ, in redeeming thee from the Bondage

for the Sacrament.

21

Bondage and Dominion of Sin, and the Tyranny of the Devil?

Mond.
Even.

Dost thou depend upon the Merits and Satisfaction of Christ, and dost thou hope for Acceptance with God, only through him, and not for any Merit of thy own?

II. *Concerning our Duty towards our Neighbour.*

TURN now, O my Soul, and seriously consider whether thou hast discharged thy Duty to thy Neighbour? And first reflect that, in the sense of the Gospel, not only the Person who dwells near thee, but every Man is thy Neighbour?

Hast thou relieved the Wants and Necessities of thy Neighbour according to thy Ability, as one that is affected with them, and as being thyself also in the Body, and liable to the same Wants, Distresses, and Troubles with others?

Hast thou done unto others, as thou desirest they should do unto thee?

Hast

Mond.
Even.

~ Hast thou, in Conformity to this Rule, endeavoured in thy Place and Station to prevent Evil and Damage to the Souls, and Bodies, and Estates of others?

Hast thou discouraged or deterred any one from the serious Practice of Religion and Piety?

Hast thou sought and endeavour'd to bring those to Repentance, whom thou hast any ways led into Sin?

Hast thou delighted to grieve any one?

Hast thou injur'd thy Neighbour; in his Goods or Estate, by damaging him; by defrauding or overreaching him in Bargains, or Contracts; or in his good Name, by Slandering, Backbiting, or Insult?

Hast thou, in the Management of thy Estate or Calling, run into Debt without Hopes or Design of Payment?

Reflect if thou hast not published thy Neighbour's Faults, when neither the Glory of God, nor the Good of others, made such a Publication necessary.

Hast

for the Sacrament.

23

Hast thou rashly or wrongfully censured or judged any Person?

Mond.
Even.



Hast thou had that universal Love and Charity for all Men, as to desire all Good to them, without so much as wishing Evil or Harm to any one?

Hast thou envied the Good or Prosperity of thy Neighbour?

Hast thou endeavoured to assist thy Neighbour in any Distresses, to comfort him in his Troubles; or when aspersed wrongfully, to vindicate his Reputation?

Hast thou had a more special Love to all true and sincere Christians, meekly borne with their Infirmities, and heartily desired and sought their Welfare?

Hast thou offended by Lying, Falshood, or Misrepresentation?

Hast thou always performed thy Words and Contracts without Shuffling, Treachery, or Deceit?

Dost thou approve thyself careful of those of thy Family, thy Friends, and

Mond. and Relations, or any others that
Even. are committed to thy Care, to coun-
sel, to comfort, to reprove, as Oc-
casion is given, and Need requires?

RELATIVE DUTIES.

If a Husband.

HAST thou been faithful to the solemn Contract and Engagement made in the Presence of God, at the entering upon the State of Matrimony?

Hast thou been peremptory, rigorous, and magisterial in thy Commands?

Hast thou neglected to defend and protect thy Wife, to maintain and provide for her?

Hast thou omitted to pray for her, and to share with her in all her reasonable Joys and Sorrows?

If a Wife.

HAST thou refused to comply with those Commands, in which

for the Sacrament.

25

which God requires thee to obey and ^{Mond.} ^{Even.} serve, to love and honour thy Husband? ~

Hast thou provoked him, or published his Faults?

Hast thou spoken Ill of him?

Hast thou borne with his Infirmities?

Hast thou given him Cause of Jealousy, or been unfaithful to his Bed?

Hast thou been frugal in the Management of thy Expences, with Respect to the Circumstances and Condition of thy Husband?

Hast thou squandered away thy Husband's Substance?

Hast thou kept thy self within those Bounds, which both Reason, Religion, and the Condition of thy Husband require? Or,

Hast thou been indifferent and careless in thy Carriage towards him, not forecasting to do what thou didst or mightest know would oblige and please him?

Hast thou been unconcerned in his Joys and Sorrows?

Hast thou neglected to recommend
C him

Mond. him to the Grace and Protection of
Even. God in thy Prayers?
~

If a Parent.

HAST thou diligently preferred the eternal Interest of thy Children before their temporal?

Hast thou taught them, as they were capable of Learning, to know, fear, love, and worship God, with a perfect Heart, and a willing Mind?

Art thou any Ways necessary to the Sins of thy Children, by any ill Example set them? Or, by giving them such an Education, as would naturally lead them into Pride and Vanity?

Hast thou taught them how to govern their Passions, and to moderate their Affections to worldly Things; and encouraged them, by thy own Example, to follow that which is good?

Hast thou done thy Part to provide what was necessary and convenient for their Living, and comfortable Subsistence, and Being in the World?

Hast thou not been too fond and indulgent to them; suffering them to

go on in their Follies and Sins, without such Correction and Reproof, as in Duty thou wast bound to give them? Mond.
Even.

If a Child.

HAST thou revered and honoured thy Parents, obeyed their lawful Commands, and attended to their wise Counsels and Instructions?

Hast thou been disobedient to them; dishonoured them in thy Mind, or carried thy self rudely and irreverently in thy Behaviour towards them?

Didst thou dispose of thy self in Marriage, without their Advice or Consent?

Hast thou mocked, or spoken Evil of them?

Hast thou according to thy Ability made a comfortable Provision for them, if reduced to want?

Hast thou not been stubborn and obstinate towards them, and endeavoured to cast off thy Subjection to them?

If a Brother or Sister.

HAST thou had a tender Affection, and a compassionate

Mond. Concern for thy Brethren and Sisters,
Even. endeavouring to promote their Good,
both spiritual and temporal?

Hast thou commended them to God in thy Prayers? Or,

Hast thou not been unconcerned for their Welfare, and destitute of natural Affection towards them?

If a Master or Mistress.

HAST thou treated thy Servants as a Christian, and like one who believes that he has a Master in Heaven, to whom he must render an Account?

Hast thou performed the Conditions thou wast obliged to, when thou tookest them into thy Service?

Hast thou afforded them Time and Opportunities for the Service of God in Publick and Private?

Hast thou taken Care of their Bodies, by providing what Food was fitting for them?

Has not thy Severity put them upon Cheating and Lying, for that will make thee a Partaker with them in their Sin?

Hast

for the Sacrament.

29

Hast thou been remiss in suffering them to neglect their Duty to God? Mond.
Even.

Hast thou been constant in thy Daily Devotions with thy Family?

If a Servant.

HAST thou been faithful and industrious in serving thy Master and Mistress?

Hast thou purloined, or stole, or any Way defrauded them of their Goods, or been careless and wasteful of them?

Hast thou disobey'd their lawful Commands?

Hast thou any Ways injured them in their Reputation?

Hast thou been diligent in thy Duty only when thou wast observed and taken Notice of?

Hast thou, as much as in thee lay, lived quietly and peaceably with thy Fellow-Servants.

Hast thou not been spiteful and malicious against them?

Hast thou exercised that Tenderness to the Children in the Family, that was justly and reasonably expected from thee?

Mond.
Even.

Haſt thou prayed for thy Maſter and Miſtreſs, and the reſt of the Family, in thy private Prayers?

If a Magiſtrate.

HAST thou made it thy Endeavour to be a Terror to Evil-Doers and a Praise to them that do well?

Haſt thou not been more intent upon thy own private Intereſt, than in advancing the common Good?

Haſt thou endeavoured to inform thy ſelf of thy Duty, in order to the doing of it, when thou haſt been called to the Office of Conſtable, Church-Warden, or any other Public Office?

III. *Wherein we ſin againſt our ſelves.*

HAST thou lived without Thought and Conſideration, though Intereſt and Duty, and the expreſs Command of God, call and oblige thee to be much and frequent in the Exerciſe thereof?

How haſt thou ſpent thy precious Time?

Haſt thou not waſted it in Idleneſs, or in any unprofitable Vanity?
Haſt

for the Sacrament.

31

Haft thou laid to Heart the Short-
ness and Uncertainty of this present
Life, and Daily improved it to the
best Advantages?

Mond.
Even.

Haft thou exercised a daily Care and
Watchfulness over thy deceitful Heart,
resisting it's Importunities and Lusts?

Haft thou contented thy self with
only the Form and Outside of Reli-
gion and Godliness, neglecting the
Life and Power thereof?

Haft thou diligently and earnestly
implored the Aids and Assistances of
the Holy Spirit of God, to renew
and sanctify thee?

Haft thou been contented with
thy present Portion of Good here,
according to the Will of God?

Haft thou not been too covetous
of the World; it's Riches, Honours,
and Pleasures?

Haft thou not sought to gain or
keep them by sinful Means?

Haft thou not been immoderately
concerned, and anxious about pre-
sent Things?

C 4

Haft

Mond.
Even.

~ Hast thou been diligent in doing thy own Business, and to provide those Things that are needful and expedient for thy self and Family, and such as depend upon thee?

Hast thou endeavoured to make thy self useful in the World, and charitable to thy Fellow-Creatures?

Hast thou not had an impure Heart, or unclean Affections, or offended by any unchaste Thoughts. Words or Actions?

Hast thou not restrained thy Appetite?

Hast thou, not committed Excess in Eating and Drinking, in Sleep, or Recreations?

Hast thou not behaved with Pride and Haughtiness in Conversation or Carriage?

Hast thou not been angry without Cause, or above just Cause?

Hast thou not been pettish and froward in little Things, and upon meer Mistakes, and involuntary Errors of others, for want of reviewing Things

Things in their just Nature, Weight, and Measure? Mond.
Even.

DIRECTIONS.

I am sensible that it is not easy to enumerate all the Instances of Duty reducible to these three Heads, concerning God, one's Neighbour, and one's Self, nor to set down the several Breaches and Violations of them: But the Method here proposed, will, I am persuaded, (if carefully attended to) assist any one in getting a competent Knowledge of his own State and Condition.



A Profession of Godly Sorrow for our Sins, and a Resolution of new Obedience, towards God, to be made on Monday Evening.

O LORD! I call my Ways to Remembrance, with a troubled Heart; my Evil-Doings are before mine Eyes, they are a Burthen upon my Spirit, a sore Burthen, too heavy for me to bear. But now, O my God, with a Heart truly sorrowful and penitent, I turn from my Evil Ways, resolving by thy Grace to become a new Creature; from this Day forward I am fully determined

Mond.
Even.

to betake my self to a religious Course
of Life; O let not Iniquity be my Ruin!

O Lord, I am not worthy so much
as to lift up mine Eyes unto thee;
but whither should a Wretch in Guilt
and Misery look, but unto thee, the
Fountain of all Mercy? Whither,
but to a God, whose Mercy is greater
than my Wickedness? To a God,
whose Property it is to be kind to his
Enemies; and whose Patience to bear
with my Sins, is as great as his Power
to punish them; and who had much
rather be reconciled to me, than take
Vengeance upon me? Whither in-
deed, but to thee, O God of all Grace
and Comfort! who shewest Mercy to
the Unworthy, and inviteest me with all
the Tenderness and Bowels of a com-
passionate Father to turn from my evil
Ways, that my Soul may live, and be
for ever happy in thy eternal Kingdom.

Therefore encouraged by Thy
Goodness, O Lord, I address my self
unto thee, who am ready to sink un-
der the heavy Load of Guilt and Mi-
sery:

for the Sacrament.

35

fery : And yet I make no Plea, but Mond.
Even.
for thy Mercy ; nor have any Pretence
to claim it (for, alas ! I must with
Shame acknowledge, I have very
much abused it) but through thy un-
expressible Love ; I know I have a
most merciful Saviour, who died to
purchase Salvation for me ; and who
now powerfully intercedes with thee
for the Pardon of true Penitents ; O !
for the Sake of his Blessed Name,
receive me graciously to thy Mercy,
and be not angry with me for ever.

Forgive me, O merciful Father,
for I am heartily sorry for all the E-
vils which I have done : Forgive all
my Sins †, for I am fully Here mention
Particulars.
resolv'd, by thy Grace, to

love and serve thee : Forgive me, O
most gracious God, for I forgive all
that have offended me, and do in-
treat thee to forgive them likewise. O
do not exact Punishment of me for my
Sins ; but extend thy Mercy and Pardon
to my Soul, for my dear Redeemer's
Sake, Jesus Christ our Lord. *Amen.*

C 6

Then

Mond.
Even.*Tken say,*

Hear me, O gracious God and Father, and breathe into my Heart that Spirit which renews us after thine own Image, in Righteousness and true Holiness.

Blessed Jesus, who seekest out Sinners to make them good, do not reject me now, when I seek to thee to make me better. I am poor and naked, Oh! Cloathe me with thy Righteousness; my good Thoughts are changeable and unconstant; but Oh! do thou stablish and fix them by thy Grace: Set up thy Kingdom, O Jesu, in my Heart; for to become thy faithful Servant is more to me than to have the Empire of this World. Keep me stedfast in serving thee, till thou takest me finally to enjoy thee.

A Prayer of Resignation to the Will of God.

O Lord Jesu! I give thee my Body, my Soul, my Substance, my Friends, my Liberty, and my Life; Dispose of me, and of all that

is

for the Sacrament.

37

is mine, as it seemeth best to thee, <sup>Mond.
Even.</sup> and to the Glory of thy Holy Name. 

Lord, I am not now mine, but thine; therefore claim me as thy devoted Right; keep me as thy Charge, and love me as thy Child! Fight for me when I am assaulted; heal me when I am wounded; and revive me when I am fainting. *Amen.*

O Saviour of the World save me; who by thy Cross and Passion hast redeem'd me, help me and save me, I beseech thee, O my God. *Amen.*

Give me, O Lord, spiritual Wisdom, that I may discern what is pleasing to thee, and follow what belongs unto my Peace; and let the Knowledge and Peace of God, and of Jesus Christ our Lord, be my Guide and my Portion all the Days of my Life.

To the King Eternal, Immortal, Invisible, and only Wise God, who is the ever-blessed and adorable Trinity, be all Honour and Glory, Thanksgiving and Praise, now and for evermore. *Amen.*

A Prayer

Mond.
Even.

*A Prayer to conclude our Devotions
for every Day in the Week.*

Almighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name; I beseech thee mercifully to incline thine Ears unto me, who have now made my Prayers and Supplications unto thee: And grant that those Things which I have faithfully asked, according to thy Will, may be effectually obtained, to the Relief of my Necessities, and to the setting forth of thy Glory, thro' Jesus Christ our Lord. *Amen.*

The Blessing.

The Peace of God, which passeth all Understanding, and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me now and at the Hour of my Death. Amen.

On Monday Night (and the rest of the Week) at going to Bed, say,

I Will lay me down in Peace and take my Rest, for it is thou, O Lord,

for the Sacrament.

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Lord, only that makest me to dwell
in Safety.

Mond.
Even.

Into thy Hands I commend my
Spirit, for thou hast redeemed it, O
Lord, thou God of Truth.

Have Mercy upon me, O Lord,
now, and at the Hour of Death. *A-*
men, Amen, Amen.



The Meditation, for *Tuesday*
Morning,

Tuesd.
Morn.

Upon God's Mercy and Christ's In-
carnation, to prepare us for a wor-
thy receiving the Holy Sacrament.

I.

DRAW near all ye that fear
our Lord, and I will tell
you what he has done for
my Soul; hear, and I will
tell you what he hath done for your's,
and the Wonders of his Bounty to-
wards

Tuesd.
Morn.

wards all the World. When we lay asleep in the Shades of Nothing, his Almighty Hand awak'd us into Being; not to that of Stones, or Plants, or Beasts, over which he has made us absolute Lords, but to a Body wonderfully made, and an immortal Soul, little inferior to his glorious Angels; he printed on our Souls his own Similitude, and promised to our Obedience a share in his own Felicity; he endued us with Appetites to live well and happy, and furnished us with Means to satisfy those Appetites, creating a whole World to serve us here, and providing a Heaven to glorify us hereafter.

II.

These are the Favours of God's infinite Goodness, but what Return have we made to Him? Blush, O my Soul, for Shame, at so strange a Weakness, and weep for Grief at so extreme an Ingratitude. We childishly prefer'd a trivial Apple before the Law of our God, and the Safety
of

for the Sacrament.

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of our Lives: We fondly embrac'd
a little needless Satisfaction, before
the Pleasures of Paradise and the Eter-
nity of Heaven.

Tuesd.
Morn.

III.

Behold the unhappy Source of all
our Miseries, which still encreas'd
it's Streams as they went farther on,
till they exacted at last a Deluge of
Justice, to drown their Deluge of
Iniquity; and here, alas! had been
an End of Man, a sad and fatal End
of the whole World, had not our
wise Creator foreseen the Danger,
and in Mercy prevented the Extre-
mity of the Ruin, reserving for him-
self a few choice Plants to replenish
the Earth with more hopeful Fruit:
Yet they grew quickly Wild, and
brought forth four Grapes, and their
Children's Teeth were set on edge;
quickly they aspir'd to an intolerable
Pride of fortifying their Wicked-
ness against the Power of Heaven.

IV.

This Rebellion provoked Justice to

a

Tuesd.
Morn.

~ a second Deluge, and to bring again a Cloud o'er the Earth; but Mercy discovered a Bow in the Cloud, and our faithful God remembred his Promise, allaying their Punishment with a milder Sentence, and only scattered them from the Place of their Conspiracy; which yet his Providence turn'd into a Blessing, by making it an Occasion of Peopling the World. Still their rebellious Nature disobeyed again, and neither feared his Judgments, nor valued his Mercies; but with a graceless Emulation propagated Sin, as far as his Goodness propagated Mankind. Then he selected a private Family, and encreas'd and governed them with a particular Tenderness, giving them a Law by the Hands of Angels, and engaged their Obedience by a thousand Favours; but they likewise neglected their God and Heaven, and fell in Love with the Ways of Death.

V.

When thou hadst thus, O merciful

ful Lord, used many Remedies; and our Disease was beyond their Power to cure; when the Light of Nature prov'd too weak a Guide, and the general Flood too mild a Correction; when the Miracles of *Moses* could not soften their Hearts, nor the Law of Angels bring any to Perfection; when the whole was reduc'd to this desperate State, and no imaginable Hope left to recover us; behold! thy eternal Wisdom finds a strange Expedient, the last and highest Instance of almighty Love; he resolves to cloath Himself with our Flesh, and come down amongst us, and die to redeem us, and has left us the Blessed Sacrament of his Body and Blood for a perpetual Remembrance of the same.

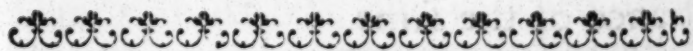
VI.

Wonder, O my Soul, at the Mercies of the Lord! How infinitely do they transcend even our utmost Wishes: Wonder at the admirable Providence of his Counsels, that are exactly

Tuesd.
Morn.

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Morn.

~ exactly fitted to their great Design! Had our Saviour been less than God, we could never have believed the sublime Mysteries of his heavenly Doctrine: Had he been other than Man, we must needs have wanted the powerful Motive of his holy Example: Had he been only God, he could never have suffered the least of those Afflictions, he so gloriously overcame: Had he been merely Man, he could never have overcome those infinite Afflictions he so patiently endured. In thee, O blessed Saviour, the two Natures of God and Man were so mysteriously united, without either Change or Confusion, that they made in thee but one Person, one Mediator, one Lord.



*The Prayer, on Tuesday Morning, to
implore God's Mercy and Grace in our
Preparation to the Holy Sacrament.*

O Most Glorious, most Great, and
Eternal God! Thou art the
Sovereign

for the Sacrament.

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Sovereign Lord of Heaven and Earth, ^{Tuesd.}
 the Father of our Lord Jesus Christ; ^{Morn.}
 in whom I live, and move, and have
 my Being, and from whom I derive
 all the Comforts and Conveniencies of
 this Life, and all my Hopes and Ex-
 pectations of a better. O Lord! I
 acknowledge, that I am not wor-
 thy to come into thy Presence, nor
 to lift up mine Eyes towards the
 Throne of thy Mercy-seat. My Sins
 and Transgressions are many, and di-
 vers of them have been often re-
 peated; the Corruption of my Heart,
 and the Sinfulness of my Thoughts
 are perfectly known to thee; and the
 Punishment I deserve, is greater than
 I am able to bear. O give me not
 over unto mine Oppressor, but save
 and deliver me, for thy Mercy's sake,
 thro' Jesus Christ our Lord. *Amen.*

O Lord! If thou shouldst deal
 with me as I have deserved, how
 justly mayst thou deprive me of all
 those Means of Grace, and Oppor-
 tunities of working out my Sal-
 vation,

Tuesd.
Morn.

vation, which thou hast hitherto vouchsafed unto me: But, O merciful Father! thou hast declared thyself to be a God Merciful and Gracious, forgiving Iniquity, Transgression, and Sin. My only Hope, therefore, is in thy tender Mercies, which have been ever of old; and in that Pity and Compassion, which thou hast shewn to Mankind, in the Redemption of the World, by the Death of thy dear Son Jesus Christ my Lord and Saviour.

For thy Name's sake then, O Lord, and for thy beloved Son's sake, pardon, I most humbly beseech thee, all my past Sins, and let not Iniquity be my Ruin. Forgive the Deadness of my Devotion; the Coldness of my Affections; the Wandrings of my Prayers; and whatever else thou hast seen amiss in me. O pity my Weaknesses, and forgive my Infirmities, and lay not to my Charge the Imperfections of my religious Duties. But,

Enable me, by the Assistance of thy good Spirit, to amend whatever

has

has been amiss, and to endeavour more and more after the Attainment of all those Graces and good Dispositions which, on this solemn Occasion, are necessary to render our Prayers and Praises acceptable in thy Sight. O let me never fall into a careless and unconcerned State of Mind; into a Coldness and Indifference towards the Duties of Religion: but animate and enliven my sluggish Heart, and cleanse it from all its Defilements.

Grant me such a Conviction of my own Weakness and Insufficiency, as may procure thy gracious Aid and Assistance; such longing Desires of being made conformable to thy holy Will and Pleasure, as may transform me into thy Divine Image, and fix me to continue thy faithful Servant, all the remaining Days of my Life, so that I may finally inherit thy heavenly Kingdom with him that has commanded me to call thee Father, and has taught me when I pray to say,
Our

*Our Father which art in Heaven, &c.
Here observe the Directions given
in Page 10.*



The Meditation for *Tuesday*
Evening,

Tuesd.
Even.

*On the Nature, and Necessity of our
Preparation before the receiving the
Holy Sacrament.*

I.

ONSIDER now, O my Soul, what that great Mystery is to which thou art invited in the *holy Sacrament*. Let us consider the *Nature* and *End* of this *sacred Institution*, what is meant by this *Holy Action*, to what *Purpose* it was ordained, what *Benefits* and *Advantages* may be expected from it. This necessary Knowledge once attained, and which may be compassed without great Difficulty, will be a standing Qualification in all our future

ture Communion, and create such ^{Tuekd.} godly Dispositions of Mind that I ^{Even.} may no longer be afraid to approach the *Lord's Table*. And to this End,

II.

Let us call to mind our *Baptifmal Vow*, wherein we have promised to lead a Godly and Christian Life, which can never be fulfilled so long as we live in a constant Neglect of the Means of Grace, offered to us in this *holy Sacrament*; nor is it possible to be a meet Partaker of that holy Mystery, except there be a due Preparation, by confessing our Sins with an humble, penitent, and obedient Heart, and a readiness to forgive those that have offended us, and asking with Faith: Without these, O my Soul, I dare not go to that *holy Table*, and my Prayers and Praises will find no Acceptance at the Throne of Grace. But if I endeavour to live, as becomes Christians; if I really believe the *Christian Religion*, and sincerely govern my Life by the Doctrines and Precepts of the Gospel, there is no-
D thing

Tuesd.
Even.

thing should deter me to partake in this holy Ordinance; nay, I am bound to receive it at any Time when there is an Opportunity.

III.

Thus, tho' it be my Duty to communicate at the *Lord's Table*, it is very adviseable that my Lamp should be trimmed, that I should examine the State of my Mind, renew my Repentance, exercise my Charity, enlarge my Devotions, and spiritualize my Affections; I am therefore resolved to retire from all unnecessary Business and Pleasures; that by Prayer and Alms-deeds, thou, my Soul, mayst be raised to relish spiritual Enjoyments; and that I may no longer be deprived of that glorious Expectation of the Saints, whither I can never expect to be exalted, if I live in the constant habitual Practice of any known Sin, without Repentance; for such an impious Approach to the *holy Temple* is a mocking of God, and a great Contempt of his Authority.

IV.

for the Sacrament.

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Even.

Say then, *I will wash my hands in Innocency, so I will compass thine Altar, O Lord.* Ps. 26. 6. For I believe that according to a Man's Preparation, so will be his Profit. *Impenitence* makes Prayers an Abomination to the Lord; for to profess one's self sorry for one's Sins, and resolved to forsake them, when there is no Sense of the one, nor firm Resolution to do the other, is the greatest Affront imaginable to our Maker, by supposing either that he doth not know our Hearts, or that he will be pleased, when we draw near to him with our Lips, though our Hearts are far from him: but yet this is our Encouragement, that if the Lord sees a Man set himself seriously to a Preparation, he will bear with many Failings, and so *heal his People, that they may keep the Feast with Gladness;* Feast wherein thou hast commanded us to commemorate that greatest Instance of thy Love to us, our Re-

D 2

demption

Tuesd.
Even.
~ redemption by the Death of Jesus Christ
thy Son our Lord.

*Here observe the Directions given in
Page 10.*

~~~~~  
*The Prayer on Tuesday Evening for  
a worthy receiving the most holy  
Sacrament.*

**B**lessed be thou, O my Lord, for  
ever Blessed; for this Instance  
of thy Love to fallen Mankind, in  
sending thine only-begotten Son for  
our Redemption, who are not wor-  
thy of the great and many Mercies  
which thou hast shewed unto us—  
Grant, O Lord, that this thy inex-  
pressible Love may not be lost upon  
me: But that, being sensible of my  
sad Condition by Nature, I may be  
thoroughly convinced of the Necessi-  
ty and Blessing of a Redeemer, and  
that I may, with an Heart full of Gra-  
titude, join with thy Faithful Church  
in giving our devoutest Thanks to  
Thee, and in keeping up the Re-  
membrance of what thy blessed Son  
has done and suffered for us.

Grant,



Grant, O my God, that I may always receive that Pledge of thy Love, and the Offers of Pardon, and Grace, tendered to me in this holy Ordinance, with a truly thankful Heart, and in Remembrance of Thee, my great and best Benefactor; in Remembrance of my Saviour's holy Example—Of his bitter Death and Passion—Of his glorious Resurrection and Ascension into Heaven, and of his coming again to judge the World.

Give me, O my God, a steadfast Faith in thy Word and Promises; and firm Trust in thy Almighty Power: And let the Fear of thy Justice and Omniscience keep me from presumptuous Sins, and a Sense of thy Goodness and Mercy preserve me from Despair. Defend me from all those Snares which destroy my Love for Thee; from worldly Cares; from all sensual and sinful Pleasures; from evil Company; from foolish Diversions, and from every thing that may make me forget, that thou alone art worthy to be feared and loved: Grant

Tuesd.  
Even.

me these Mercies for thy Son Jesus Christ his Sake, whose Love and Death I am about commemorating. For,

O my God, I shall [on *Sunday* next] presume to come to thy holy Table, not trusting in my own Righteousness, but in thy manifold and great Mercies. I am sensible that I am not worthy so much as to gather up the Crumbs which fall from thy Table. But thou art the same Lord, whose Property is always to have Mercy; grant me, therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that my sinful Body may be made clean by his Body, and my Soul washed through his most precious Blood, and that I may evermore dwell in him, and he in me.

These and whatever other Mercies thou see'st necessary for me, I intreat thou wilt grant for the Sake of thy same dearly beloved Son, Jesus Christ, my Lord and Saviour. *Amen.*

The



The Meditation, for *Wednesday* Wedn.  
Morn.  
Morning:

*On the Resurrection, as a means to  
excite a due Veneration for the Holy  
Sacrament.*

I.

**O** Come now, my Soul, and  
let us sing to our Lord a  
Psalm of Joy; sing Praises  
to the God of our Salva-  
tion; sing with a loud and chearful  
Voice; sing with a glad and thank-  
ful Heart; say to the weak of Spirit,  
be strong; say to the sorrowful, be of  
good Comfort; tell all the World this  
Soul-reviving Truth, and may their  
Hearts within them leap to hear it. For,

II.

The Lord of Life is risen again,  
and hath cloathed himself with im-  
mortal Glory. He made the Angels  
Messengers of his Victory, and vouch-  
safed even himself to bring us the joy-  
ful News. O my Soul, adorn thy-

Wedn.  
Morn.

self with the Garment of Gladness, prepare thy most triumphant Hymns to go forth to meet this great returning Conqueror.

### III.

His Warfare is now accomplished, and he hath passed through the Scorn and Cruelty of Men, the Malice and Rage of Devils, the just, but severe Anger of God; yea, the Shadow of Death, and the Regions of eternal Horror: and after all this thy Surety is set at Liberty; for he hath paid thy Debts, and cancelled all those dismal Bonds by which thou wert forfeited to eternal Ruin. Blessed be he that cometh in the Name of the Lord.

### IV.

We receive thee, dearest Saviour, as born to us a second time, and this shall be thy Birth-day also, the Nativity of thy Empire, thy Restoration to a State of Immortality. Thy former Birth did shew thee to be the Son of Man, but this declares thee to be the Son of God; and now we know that thou our Redeemer livest, for  
thou

## for the Sacrament.

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thou thyself hast told us, *I am he that liveth, and was dead; and behold, I am alive for evermore.* Wedn.  
Morn.

V.

The Ways of thy Mercy are unsearchable, O thou wise Contriver of all our Happiness! and thy Wisdom is infinite, who didst invent them to convince thy Followers into this blest Belief, and settle in their Hearts a firm Ground of Hope: For, thou didst not only appear to the holy Women in their return from the Sepulchre, and openedst their Eyes to know and adore thee; but thou didst purposely overtake in their Journey two of thy Disciples, that were discoursing of thee, and madest their Hearts burn within them to hear thee. Thou didst condescend to eat before them, and invite them to touch thy sacred Body. How didst thou sweetly invite the incredulous *Thomas* to thrust his Hand into thy Side, and hast thence taken Occasion from his hardness to believe, to facilitate the Faith of thy Church in these After-Ages!

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VI.



Wedn.  
Morn.

## VI.

Therefore, O my Soul, being thus pre-instructed in this great Mystery of our Faith, by the Revelation of *Jesus Christ*, make it the principal Subject of thy Studies, and the daily Entertainment of thy most serious Thoughts. Draw me, O dearest Lord, from the World and myself, that I be not entangled with any earthly Desires. Draw me after thee, with a sure Hope of eternal Bliss, that I may run with Delight the Way of thy Commands, and especially to thy Holy Table. Draw me up finally to thee and thy Throne of Glory, that I may see thy Face, and rejoice with thee forever in thy Kingdom.

*Here observe the Directions given in Page 10.*

*A Confession of Sins on Wednesday Morning, Preparatory to receiving the Holy Sacrament.*

**O** Most mighty God! how shall I, a poor miserable Sinner, who am all over Sin and Pollution, dare

to speak unto thee? O Lord, when I look back on my past Life, I am astonished at thy Mercy and Long-suffering towards me; and am sensible, if I had been rewarded according to my Misdeeds, that I had long before this been condemned to endless Misery and Torments. And lest I drop this Opportunity of Repentance, I flee unto thee and cry; *Lord be merciful unto me a Sinner!*

I have been a rebellious and disobedient Sinner, a Contemner of thy Laws, and one of those wretched Fools, that have made a Mock at Sin, and would not hearken to Reproof; my Mind has been over-spread with Blindness, Ignorance and Folly, and almost every Power and Faculty of my Soul has been corrupted and defac'd. But now as thou hast vouchsafed me this Light of thy Spirit to see mine Infirmities, I flee unto thee the Author of my Comfort, and say, *Lord be merciful unto me a Sinner!*

How have I preferred a Life of Folly and Madness, of Extravagance and

Wedn.  
Morn.

Disorder; a Life that has yielded me Shame and much Remorse, Sorrow and Affliction, before the Peace, and Pleasure, and Serenity of a sober, virtuous, and religious Conversation! How have I preferred the Pleasures and Profits of this World to the Ways of Virtue and Religion! But now I repent, and say, *Lord be merciful unto me a Sinner.*

O Lord! I dare not plead, that I have spent any one Day of my Life solely to thy Honour and Glory; but how many Days, nay, Years, have I spent in the Service of Sin? How many are my Lusts, and how great my Intemperance? How oft have I profaned thy Sabbaths, abused thy sacred Name, ridiculed thy Holy Word, despised thy Ministers, and made a Jest of all that is serious: But now I flee unto thee by this holy Sacrament, and cry, *Lord be merciful unto me a Sinner.*

If I have been proud and envious, passionate and angry, full of Hatred, Malice, and Revenge; if I have been guilty of slandering and abusing, injuring and defrauding of my Neighbour;

of

of lewd Actions, and obscene Discourses; of profane and filthy Jest; and of frequent Cursing, Swearing, and Lying: O Lord, be merciful unto me a Sinner.

Wednes  
Morn.

More particularly, O Lord, I do most sorrowfully confess, and lament before thee, to whom all Things are naked and open, that I have most grievously offended thee by —

[Here name Particulars.]

Lord! What Scandal have I brought to Religion; what Dishonour to thy Name; what Reproach to the Christian Profession, by these my wicked and sinful Practices! All which I surely trust shall be forgiven me when now with a contrite Heart I flee unto thee, and say, *Lord be merciful unto me a Sinner.*

*A Prayer to implore God's Mercy,  
and Forgiveness of our Sins.*

O My God! I have no Hope but in that Mercy of thine, which thou hast manifested in the Redemption of the World, by thy Son Christ Jesus; That alone is the Support of my

Wedn.  
Morn.

my Soul under all its Sorrow and Anguish. I know, O God, that thou sparest when we deserve Punishment, and in thy Wrath thinkest upon Mercy : Spare me therefore, O good Lord, spare me, and be not angry with me for ever : Wash away all my Sins in the Blood of thy dear Son, who came into the World to save Sinners.

O Lord pardon and forgive, I most earnestly beseech thee, all the Sins and Transgressions of my Life past, more particularly——Cleanse thou me, O my God, from all my secret and unknown Sins ; and, O ! be thou reconciled unto me, and receive me into thy Favour, which though I have hitherto so foolishly abused, yet I now value and prefer above all the Pleasures of this World.

Give me, O Lord, I most heartily beseech thee, such an unfeigned Repentance of all my past Sins, such an Hatred and Abhorrence of my former evil Ways, that I may from this Moment take a final Leave of all my darling Lusts and sinful Pleasures. Give me

me



me that humble and contrite Spirit, <sup>Wedn.</sup>  
whose Groans thou dost never despise, <sup>Morn.</sup>  
that Faith which overcometh the  
World, and which will enable me to  
conquer my most inveterate Habits;  
and that Love, which will make me  
afraid to offend thee, and which will  
inspire me with Resolutions active  
and vigorous, honest and sincere; such  
as by the Assistance of thy Grace and  
Holy Spirit may carry me through all  
Difficulties, and be Proof against all  
the Temptations of the World, the  
Flesh, and the Devil.

O Lord, hear me, O Lord, help  
me, and have Mercy upon me: Grant  
me the Blessing of thy Spirit and of  
thy Grace, that I may go duly pre-  
pared to thy Holy Table. O Lord,  
pity and save my Soul for thy Truth  
and Mercies Sake in Jesus Christ.  
*Amen. Blessed Lord. Amen.*

Our Father which art in Heaven, &c.

*This Prayer may be properly used if Time will permit  
upon Sacrament Days.*

The

Wedn.  
Even.

## The Meditation for *Wednesday* Evening,

*On the Joys of Heaven, which we begin to taste in a worthy receiving of the Holy Sacrament.*

### I.

**L**OOK, O my Soul, and behold that glorious State, prepared above, for the Spirits of the Perfect. But how should we, poor Dust and Ashes, and laden too with the Burthen of our Sins: How should we hope to ascend those higher Regions; or claim a Portion in that holy Land? Fear not, my Soul, ask the bright Angels, what made them happy; and straight they'll answer with a sprightly Voice: "We readily obey'd our great Creator; and he fix'd us here to shine for ever". Ask the blest Saints, what brought them to Felicity; and immediately they'll tell you, in the same glad Tune: "We faithfully lov'd our dear Redeemer; and that Love has placed us here.

### II.

II.

Wedn.  
Even:

Look up, O my Soul! and see the sacred Humanity of thy dear Redeemer; That blessed Jesus, that died for us upon the Cross; and now invites us to partake of his Holy Sacrament. See and rejoice in those eternal Honours, which Heaven and Earth pay to their King.

III.

What is a Name of Honour, or a momentary Pleasure, compared to the Bliss of an eternal Paradise? What is a Bag of Money, or a fair Estate, if counter-balan'd with the Treasures of Heaven? How narrow there do our greatest Kingdoms seem! How small a Circle the whole Globe of the Earth! Cities, and Towns shew like little Mole-Hills, and the busy World, but as a Swarm of Ants, running up and down, and jostling one another; and all this Stir for a few Grains or Husks.

IV.

O Heaven! let me again lift up mine Eyes to thee; and take a fuller View of that glorious Prospect.

There

Wedn.  
Even.

There let me stand and fix my steady Sight, till I have look'd my self into this firm Opinon : That all the most prosperous Fortune we can here possess, is all an idle Dream to thy real Joys; an absolute Nothing to thy solid Felicity.

*Here observe the Directions given in Page 10.*



*The Prayer for Wednesday Evening,  
for the Attainment of Everlasting  
Happiness.*

**O** Most great, most mighty and most glorious Lord God! Look down from the Habitation of thy Holiness upon me thy unworthy Creature, who am come into thy Presence to adore thy incomprehensible Majesty, and to present before thee the Evening Sacrifice of my unfeigned Praises for thy many and undeserved Favours bestowed upon me. I acknowledge, thy eternal Honour, Glory, Praise and Adoration; for thou art the sovereign Lord of Heaven and Earth,

by

by whom all Things were made, and  
by whose infinite Power and Good-  
ness they are preserved and kept in  
Being. And,

Blessed be thy unspeakable Good-  
ness, that has advanced me to such  
a Degree of being, that I am in some  
measure capable to know thee, to love  
thee, to serve thee, and obey thee.  
And for ever blessed be thy Name, O  
Lord, that I was born of Christian  
Parents, and early dedicated to thee  
by Baptism; and that by thy Grace  
and Goodness I have been preserved  
to this Moment, and have in any mea-  
sure escaped the Pollutions of this  
wicked World.

Blessed be thou, O God, who by  
thy Grace, and by the Voice of thy  
Church, hast called me to Repen-  
tance: discover to me, O thou Search-  
er of Hearts, the vast Charge that is  
against me, that I may know and  
confess, and forsake the many Sins I  
have fallen into. Give me that true  
Repentance to which thou hast pro-  
mised Mercy and Pardon, that I may  
amend



amend what I have done amiss, and that Iniquity may not be my Ruin. And, O blessed Advocate, who ever livest to make Intercession for me, I put my Cause into thy hands; let thy Blood and Merits plead for me, and by thy mighty Intercession procure for me the Pardon of my past Offences. That thou mayst say unto me, as thou didst unto the Penitent in the Gospel—*Thy Sins are forgiven*—so that I may go with a quiet Conscience to thy holy Table. *Amen.*



Thurs.  
Morn.

The Meditation, for *Thursday*  
Morning,

*Upon our Sanctification, whereby we are made worthy to come to the Holy Sacrament.*

I.



CONSIDER, O my Soul, the Mercies of thy God; consider the Wonders he has wrought for the Children of Men. The eternal Father created

us out of nothing, and set us in the way to everlasting Happiness. The eternal Son came down from Heaven to seek us when we had lost ourselves. The eternal Spirit brings his Grace to sanctify us, and gives us Strength to walk in that holy Way. Thus every Person of the sacred Trinity has freely contributed his peculiar Blessing; and all together, as one co-infinite Goodness, have graciously agreed to complete our Felicity.

## II.

Come then let us humbly implore the Divine Grace to make us worthy to address our Sanctifier; who from the Father and the Son eternally proceeds, and with the Father and the Son must be equally worshipped and glorified. He infuses into Man the Breath of Life, and brings him forth in the second Birth; a Birth that makes Men Heirs of Heaven, and gives a Title to everlasting Happiness.

## III.

Arise, therefore, O my Soul and intercede for Pity upon the unhappy

py

Thurs.  
Morn.

Thurs.  
Morn.

py State of fallen Mankind, which neither Nature, nor Law could bring to Perfection. If any riper Souls came forward to the Birth, there wanted Spirit to bring them forth ; but send out thy Spirit, O Lord, and they shall be created ; and from the Death of Sin, be raised to the Life of Holiness ; send out thy Spirit, and renew the Face of the Earth, and our Weeds and Thorns shall be turned into a Paradise.

## IV.

Let us adore that blessed Spirit, who bestoweth his Favours as he pleaseth ; and the more he hath given, still the more he giveth ! O Holy Ghost, fit and dispose me thy Servant first to entertain thee, and then graciously vouchsafe to descend into my Heart : Fill me, and as thou fillest me, enlarge my Capacity ; make me, the more I receive of thee, still grow in Desire of receiving more, till I shall ascend to those satisfying Joys above, where all my Faculties shall be stretch'd to the utmost, where they shall all be filled with Fulness itself, and

## for the Sacrament.

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and overflow with a Torrent of Pleasure of evermore.

Thurs.  
Morn.

But, O ungrateful Man! was it not enough to receive of our God all we have and are? Was it not enough that the Son of God should come down, and live to teach thee, and die to redeem thee? Was not all this enough to make thee love? And Love is all he aimed at, and Love was all that Man needed. I will confess to thee, O merciful Lord; I must confess to thee our deplorable Condition. Such was, alas, the Corruption of human Nature, and so many and strong the Temptations round about us, that without this thy last miraculous Favour, of sending the Holy Ghost to guide and quicken us, we should have still remained in our old dull State; slow to understand, and slower to obey.

*Here observe the Directions given in*  
Page 10.

*A Prayer*

Thurs.  
Morn.

~ A Prayer for Thursday Morning, for  
our Sanctification, preparatory to a  
worthy receiving of the Holy Sa-  
crament.

**E**Ternally blessed, and infinitely  
glorious Lord God and Saviour,  
who keepest Mercy for thousands,  
and forgivest the Iniquities of all truly  
penitent and returning Sinners; I pre-  
sent my self this Morning before Thee,  
acknowledging my manifold Sins, in  
Hopes of obtaining thy gracious Fa-  
vour, and of becoming a Partaker of  
the most Holy Sacrament. But, O  
my God, I do not presume to come  
to that great Feast of thy Body and  
Blood, upon the least Opinion of my  
own Worthiness; for, when I reflect  
on my sinful Life, I am even afraid  
to come, lest I should eat and drink  
my own Damnation.

But when I consider thy infinite  
Mercies unto Mankind, and thy own  
Words calling all Men without Ex-  
ception, and knowing that thy cruci-  
fied Body is not only Food to nourish,  
but



but Physick to cure, I beg Leave, that  
am but Dust and Ashes, to come to  
thy holy Table, and with my imper-  
fect Faith to feed upon some Crumbs  
of the Bread of Life.

Thurs.  
Morn.

I confess, O Lord, my Wedding-  
Garments are not without Seam, but  
I come to repair them at thy Cross;  
from thy bitter Sorrows, to derive into  
my Soul a godly Sorrow, working Re-  
pentance to Salvation: From thy bro-  
ken Body, a broken Heart; from thy  
warm Blood flowing from thy wound-  
ed Side, Zeal and Fervency, that I may  
admire, love, and serve thee, my God,  
as I ought to do.

O good God, to whom every Thing  
is possible, sanctify my corrupt Na-  
ture, and let thy gracious Aids sup-  
ply all my Defects, and so help my In-  
firmities, that I may live in thy Love  
and Fear, die in thy Favour, and be  
prepared for receiving the great Myf-  
tery next *Sunday*, and for the great  
Account I am one Day to give, and  
be received with thy faithful Ser-  
vants to the Joy of thy Kingdom.

*Amen.*

E

The

Thurs.  
Even.

The Meditation, for *Thursday*  
Evening,

*On Receiving the most Holy Sacrament.*

I.

**I** WILL now ascend with the Blessed Jesus up to *Jerusalem* to eat the Paschal Lamb with his Disciples, which they made ready *in a large upper Room, ready furnished and prepared*: I will entreat him to purge my Soul, and to enable me also to prepare a large upper Room, wherein to entertain him, elevated from this filthy World, above the poor and empty Satisfactions of it.

II.

O blessed Jesus! inspire me with Faith, fill me with Love, illuminate me with Knowledge, cleanse me by Repentance in thy Blood, that I may receive thee in the Sacrament, the Lamb slain from the beginning of the World, to the Joy of my Soul, to the Establishment of it in all Good, and for a Protection against all Evil.

III.

## III.

Let us admire, O my Soul, the Constancy and Obedience of the blessed Jesus, who with great *Desire did desire to eat his Passover*: tho' he knew that after this Feast his Passion was then nigh at hand, would nevertheless go up to *Jerusalem* to the same, as a faithful Son to his Father's House, as a Priest to the Sanctuary, and as a Sacrifice to the Altar.

## IV.

Let us endeavour to practise according to his Pattern, who after Supper was ended, did shew a Miracle of Humility, washing the Feet of his Disciples with his own sacred Hands, to give us the most perfect Example of Humility, and to extinguish, our Pride: For,

## V.

By this Means I shall partake of his Graces, and be filled with his abundant Love: I shall be washed from Error and idle Imaginations, my Hands from all impure Actions, my Heart from all vain Affections, my Senses from all sinful Delights and Desires,

Thurs.  
Even.

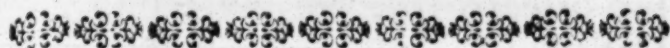
fires, thou my Soul purged by true Repentance, and both my Body and Soul shall be cleansed in his Blood, that I may partake of all those glorious Fruits which Christ hath given me in this Food of Life.

## VI.

O blessed Jesus, what Madnes then is it to set my Affections upon the perishable Things of this World, who may attain the Joys even of eternal Life by knowing thee! The Hour is come, O Jesus, wean me from the World, and secure me wholly unto thyself, and give me this Life eternal to know and glorify thee. Let me know I came out from thee, and must return unto thee, that I may walk always before thee, and be always mindful of thy Presence with me. Let it be my Meat and Drink to do thy holy Will, and my only Joy to glorify thy Name.

*Here observe the Directions given in Page 10.*

*A Prayer*



Thurs.  
Even.

*A Prayer, on Thursday Evening, to  
implore God's Mercy and Assistance,  
towards a worthy receiving the most  
Holy Sacrament.*

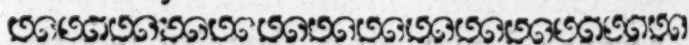
**G**RANT Almighty and most Mer-  
ciful Lord God, that I may ne-  
ver draw down thy Just Indignation  
upon my self, either by turning my  
Back upon this Ordinance, or by go-  
ing to it without Thought, and un-  
worthily. May thy Mercy pardon  
what is past, and give me Grace for  
the Time to come, to consecrate my  
Life to Thee, and to embrace e-  
very Occasion of remembering my Re-  
deemer's Love, and thereby securing  
thy Favour, and my own Salvation;  
and if it be thy Will, grant that I may  
always find such Comfort and Benefit  
in this Ordinance, as may encourage  
me to observe it with Joy unto my  
Life's End.

Blessed be thy Name, Holy Father,  
for the Opportunity thou hast this  
Day vouchsafed me of humbling my  
self before thee. Pardon, I most hum-



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bly beseech thee, all my Failings and Defects at this Time, the Wandrings of my Prayers, the Coldness of my Affections, and the Disproportion of my Repentance to the Heinousness of those Sins which I have committed. O let thy Mercy and Goodness supply what is wanting in me, and be thou graciously pleased to pity my Weaknesses, and forgive my Infirmities, through the Merits, and for the Sake of thy beloved Son, and my blessed Saviour Jesus Christ the Righteous; to whom with Thee, and the Holy Ghost, be ascribed all Honour and Glory now and for evermore. *Amen.*



Friday  
Morn.

**The Meditation, for *Friday*  
Morning,**

*On the Passion of our Blessed Saviour,  
commemorated in the most Holy Sa-  
crament of the Lord's Supper.*

I.



PROPOSE now unto thee, O my Soul, that thou mayest give me Comfort by a devout Meditation on the Sufferings

ferings of thy wounded *Jesus*, which Friday  
Morn.  
were the Wonder and Astonishment  
of Heaven and Earth! And there learn  
of thy Saviour to be meek and lowly  
in Heart; the great Lord of the World  
condescended with the profoundest  
Humility and Silence to undergo the  
Punishment of Slaves!

## II.

Behold with what Patience this innocent Lamb yields to have his Body plowed and furrowed by merciless Murderers! Behold him naked, helpless and unpitied, whilst the furious Executioners tear his Skin and tender Flesh with forked Scourges, to satisfy the Cruelty of a barbarous Multitude!

## III.

Behold those powerful Hands which so lately had cured the *Blind* and *Deaf*, cleansed the *Lepers*, and loos'd them that were bound by *Satan*, extended in Misery! Behold those adorable Feet pierced with Nails, which had gone about doing Good continually.

## IV.

Behold that sacred Body hanging  
E 4 upon

Friday  
Morn.

upon the Cross, naked and exposed to all manner of Shame and Torment, in which all the Treasures of Wisdom and Power were hid! Behold that Face more beautiful than the Sons of Men, which comforted the Afflicted, and the Light of whose Countenance the Fathers and Prophets had so much desired, changed into the Paleness and Horror of Death.

V.

Oh! I will open the Flood-Gates of mine Eyes, I will water my Couch with Tears, I will bring my Body into Subjection, and rend my Heart, lest I by my evil Deeds approve, and become Partaker of their Sins, the insatiable Malice of the Chief Priests and Elders, who persuaded the Multitude to cry out at once, *Away with this Man, and release unto us Barabbas*; what was this but to say, destroy the Innocent, and give unto us a Traitor and a Thief? Away with the Prince of Peace and universal Charity, and leave unto us the Author of Sedition? Put him to Death who has raised up the Dead before

## for the Sacrament.

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before us, and give unto us a known Murtherer.

Friday  
Morn.



### VI.

But what hast thou done, O thou Lamb of God? and how hast thou deserved, thou Saviour of the World, to be thus exposed, vilified, and tormented? What is thy Crime, and the Cause of thy Grief? what is it that has laid thee on the Altar of the Cross, naked, bleeding, tortured, and dying? The Lord has laid on thee the Iniquities of us all: Thou art wounded for our Transgressions: Thou art bruised for our Sins: The Chastisement of our Peace is upon thee; and by thy Stripes we are healed.

### VII.

Sing then, all you dear-bought Nations of the Earth, sing Hymns of Glory to the holy *Jesus*; let every one break forth into singing who pretends to Felicity; sing Praises to the God of our Salvation; to him, who for us endured so much Scorn, and patiently received so many Injuries; to him, who for us sweat Drops of Blood, and

Friday  
Morn.

drank of the Dregs of his Father's Wrath; to the eternal Lord of Heaven and Earth, who for us was slain by the Hands of the Wicked, who for us was led away as a Sheep to the Slaughter, and meek as a Lamb, opened not his Mouth.

*Here observe the Directions given in Page 10.*



*A Prayer for Friday Morning, acknowledging our own Frailty, and imploring God's Grace in a worthy receiving the Holy Sacrament.*

**O** Most Great and Glorious Lord God, Just and Terrible in thy Judgments to all obstinate rebellious Sinners, but of infinite Mercy to such as truly repent, and turn unto thee; look down, I beseech thee, with the Eyes of Mercy, upon me, who now present my self before thee, acknowledging that I am not worthy to lift up mine Eyes to the Throne of thy glorious Majesty. O Lord, my Sins are so many and so great, that it is

owing



owing to thy infinite Goodness and Mercy, that I have now an Opportunity of humbling my self before thee, and begging Mercy for my Soul, which, I confess, has greatly sinned against thee.

Friday  
Morn.

For I still fear, I have too great a Desire after the Things of this World; too great a Fondness for the Profits and Pleasures of it: And though I am fully persuaded, that it is my Happiness and Privilege, as well as my Duty, to love and serve thee, yet I am very apt to forget thee, and to grow careless and remiss in that great and important Work, which thou hast given me to do. My Devotion to thee is many times Cold and Languid; my Prayers are full of Wandrings, Deadness and Distractions, and the very best of my religious Duties are accompanied with so many Failings and Imperfections, that I have great Cause to humble my self before thee.

O Lord, I have no Hope but in thy Mercy, and the infinite Merits of my dear Redeemer: and if thou rejectest me, I am lost and undone for ever.

E 6

Therefore

Friday  
Morn.

Therefore remember that I am but Dust, and turn not thy Face from me, nor cast thy Servant away in Displeasure; let the Intercessions of thy beloved Son prevail in my Behalf, and for the sake of his meritorious Death and Passion, for all that he has done, and all that he has suffered for me, have Mercy upon me.

O Lord, pardon and forgive, I most earnestly and unfeignedly beseech thee, all the Sins and Follies of my Life past, which are more than I can number, and greater than I am able to bear; and more especially, O my God, lay not to my Charge [*Here may be named Particulars.*] O cleanse me from all my secret and unknown Transgressions, and vouchsafe, O Merciful Father, to be reconciled unto me, who am sorry for my Sins, and grieved that I have offended thee, my most gracious Lord and Master, to whom I owe all the Returns of Love and Duty, that can possibly be paid by a Creature to his Creator.

O Lord! Open thou mine Eyes, that

I may see the Vileness and Deformity, as well as Danger of Sin; that I may fly from all Appearance of Evil, and with an unwearied Diligence follow after, and pursue the Things that make for my everlasting Peace. Grant, that for the Time to come (*especially the Remainder of this Week*) I may live only unto thee, in an awful Fear of thy great Name, and a constant Regard to thy blessed Will, keeping always a Conscience void of Offence, both towards thee, and towards all Men; that when thou shalt think fit to take me out of this State of Trial and Temptation here, I may be received into that blessed Kingdom, where all Tears shall be wiped from mine Eyes, and Sin and Death shall be no more. Grant this, O merciful Father, through the Merits, and for the Sake of thy Son, and my blessed Saviour Jesus Christ. *Amen.*

Friday  
Morn.

The



Friday  
Even.



## The Meditation, for *Friday* Evening,

*Upon the Sufferings of Jesus Christ,  
commemorated in the Sacrament of  
the Lord's Supper.*

I.



OME, O my Soul, and compare thy Love for *Jesus* with that he has shewn for thee, and all Mankind. O! Confess thy Remissness and thy Sin. Say; O blessed *Jesu*! I adore thy *Love*, and acknowledge my Transgression: For *Love* brought thee down from Heaven to us; but how few of us doth it carry up thither unto thee? *Love* made thee die the most shameful Death; but it doth not make us live the most glorious Life. *Love* made thee endure the forest Pains; but alas, it doth not make Mankind take the Pleasure of following thy Steps to the greatest Happiness. *Love* made thee think perpetually on such poor Wretches

Wretches as we are ; but we seldom think upon thee. *Love* persuaded thee to come to us when there was nothing to call thee, except only our great Miseries ; but it doth not bring us all to thee, when we are moved by the Merits, and precious Promises of so immense a Love. II.

Let not thy Devotion rest in bare Acknowledgments, do not only praise his Goodness, but dread his Majesty ; and let us shew our Love by our Deeds : to him let us reverently go, and offer our devout Hearts at his Foot-stool ; let us remember every Passage of his Love with unfeigned Thanks. For, the Lord is sold, that the Slave may be free : The Innocent is condemned, that the Guilty may be saved ; the Physician is sick, that the Patient may be cured ; and God himself dies, that Man may live.

## III.

Tell me, my Soul, when first thou hast well considered and look'd about among all we know ; tell me who ever wished us so much Good ? Who ever loved



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Friday loved us with so much Tenderneſs? Our  
Even.       nearest Friends what have they done  
for us, or even our Parents, in com-  
pariſon of his Charity? No leſs than  
the Son of God came down to redeem  
us; no leſs than his own dear Life was  
the Price he paid for us: What can  
the Favour of the whole World pro-  
miſe us, compared to this miraculous  
Bounty? No leſs than the Joys of  
Angels are become our Hope, no leſs  
than the Kingdom of Heaven is made  
our Inheritance.

IV.

This is the Compaſſion of my God!  
Thus far his Charity prevail'd; who  
thought it was not enough to become  
Man for us, but expoſed himſelf to all  
our Miſeries? Was it not enough, O  
*Jeſu*! to labour all thy Life, but thou  
muſt ſuffer for us even the Pains of  
Death? No, gracious Lord, thy Mercy  
ſtill obſerved many Wants in our Na-  
ture as yet unſupplied: thou ſaweſt  
our too much Fondneſs of Life need-  
ed thy parting with it, to reconcile us  
to Death; thou ſaweſt our Fear of  
Sufferings

Sufferings could no way be abated, but by freely undergoing them in thine own Person : Thou sawest our Souls so deeply stained with Guilt, that without shedding thy Blood we could have no Remission.

Friday  
Even.

## V.

Can we thus remember the Labours of our Redeemer for us, and not be convinced of our Duty to him? Can my cold Heart recount his Sufferings, and not be enflamed with the Love that suffered? Can I believe my Salvation cost him so dear, and live as if to be saved were not worth my Pains? Ungrateful Man, how doth he slight the Goodness of our God! How carelessly comply with his gracious Designs! For all his Gifts he requires no other Return, than that we Hope still more, and Desire still greater Blessings, and Improve them all to our own Happiness: For all his Favours he seeks no other Praise, than our following his Steps till we mount up to his Glory.

## VI.

O my adored Redeemer, behold to thee

Friday  
Even.

thee I bow, and humbly prostrate myself in honour of thy Death: Behold thus low I bow to implore thy Blessing, and the Assistance of thy special Grace, that I may wean my Affections from all vain Desires, and cleanse my Thoughts from all impertinent Fancies: That my Life may be entirely dedicated to thee, and all the Faculties of my Soul to thy holy Service; that my Mind may continually study the Knowledge of Thee, and my Will grow every Day stronger in thy Love, and my Memory faithfully recount thy Mercies, and both Tongue and Heart be continually disposed and habitually employed to praise thee; to praise thy incomparable Love, which has done and suffered so much for lost Mankind.

*Here observe the Directions in P. 10.*

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*A Prayer, on Friday Evening, for Faith and Repentance, and a due Preparation to the Holy Sacrament.*

O Gracious God, and most kind and merciful Father, who of thy

thy tender Love to Mankind, didst give thine only Son *Jesus Christ* to suffer Death upon the Cross for our Redemption, who made there by his one Oblation of himself once offered, a full, perfect, and sufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World; grant that the Effects of this Redemption may be as universal as the Design of it, that it may be to the Salvation of all: O let no Person by Impenitence and wilful Sin forfeit his Part in it, but by the Power of thy Grace bring all, even the most obstinate Sinners, to Repentance.

More especially, I beseech thee, to give me, thy sinful Creature, a right Understanding of the urgent Need I have of a Saviour, and of all those Things which thy Son hath done and suffered, and is still doing at thy right Hand, in order to the cleansing of my guilty and polluted Nature, and the restoring me to thy Grace and Favour: And let not all this be in vain and useless to me, lest I become eternally Miserable, and lost to all Hopes and Possibilities

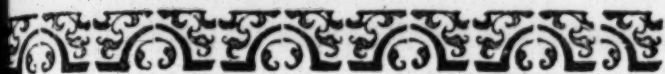
Friday  
Even.

abilities of Comfort; give me Grace to accept of, and embrace the Tender of thy Love, and to comply with those gracious Terms of Salvation, which thy Son hath procured for, and proposed to me in the Gospel.

I acknowledge, O Lord, that I have too much neglected this great Salvation, but thou with infinite Patience dost still wait to see if I will accept of Mercy: O that thy Forbearance and Long-suffering may soften my Heart and melt me into Shame and Tears of penitential Sorrow, for having so long abused the tender Mercy of so good a God. I desire now to resign and give up myself to the Conduct of thy Holy Spirit. *Lead me in thy Truth, and teach me, for thou art the God of my Salvation.* Let thy Word be my Rule, thy Grace my Guide and Assistance, thy Goodness my Pattern and Example, thy Promises my Encouragement, and thy Joys my everlasting Recompence and Reward, thro' the Merits and Intercession of thy blessed Son, my Saviour and Redeemer. *Amen.*

The





The Meditation, for *Saturday*  
Morning,

Satur.  
Morn.



*On the Excellency of the Holy Sacra-  
ment.*

I.



COME unto me all ye that  
are weary and heavy laden,  
says the blessed *Jesus*, and  
I will refresh you: Take

my Yoke upon you, and learn of me;  
for I am meek and lowly in Heart, and  
ye shall find rest unto your Souls: for  
my Yoke is easy, and my Burthen is  
light.

II.

Does my Saviour invite me? And  
shall I go? Shall a Sinner dare to sit  
down at his Table? Does he invite,  
and shall I not go? Shall a Wretch  
presume to refuse his Call? Rise then,  
my Soul, and take thy swiftest Wings,  
and fly to the Participation of this  
great Mystery. A Feast of Holy Bread  
and Holy Wine, in Representation of  
Christ's most sacred Body broken, and  
Blood

Satur.  
Morn.

~~~~~ Blood shed for us, where thou, dearest Jesu, dost freely give thy self to the meanest Guest; a Feast of Peace and Love, and incomparable Sweetness, to which thine own blest Mouth thus kindly calls us.

III.

Come to me, ye that labour for Holiness, and are oppress'd under the Weight of your Sins: ye that hunger after Heaven, and thirst to drink of the Fountain of Bliss, come to me, and I will refresh you with the Wine of Gladness and the Bread of Life.

IV.

But stay, am I arrayed like a Friend of the Bridegroom, that I may safely come to this Marriage-Supper? Have I consider'd how chaste these Eyes should be, which go to behold the God of Purity? Have I consider'd how clean that Mouth should be, which presumes to eat the Bread of Heaven? But most of all, have I considered how all-celestial that Soul should be, which aspires to an Union with the Body of Christ?

V.

V.

Satur.
Morn.

Look, my Heart, look well into thy self, and *strictly* search every Corner of thy Breast: Alas, how poor, and dull, and empty are we; how infinitely unworthy of so divine a Sacrament! yet are we called by him that can command, by him that sees and pities our Infirmities; he bids us come, he surely will receive us, and with his bountious Fulness supply our Defects.

VI.

Go then, my Soul, to that sacred Table, and take thy Part of that delicious Banquet; go all inflamed with Love, and Joy, and Hope, and quench thy sacred Thirst with that Spring of Life. When thou hast tasted his everlasting Sweetness, and feelest his heavenly Streams flow gently on thee, open thy willing Breast, and suck those living Waters in, and let them freely run through all thy Pores.

VII.

Let them sink deep to the Root of thy Heart, and turn thy barren Soil into

Satur.
Morn.

into a fruitful Land, fruitful in holy Thoughts and pious Words, fruitful in good, and just, and charitable Deeds, fruitful to thy self in thine own Improvement, fruitful to others in thy good Examples. Praise the Lord, O my Soul, and all that is within me praise his holy Name, who saveth thy Life from Destruction, and feedeth thee with the Bread of Heaven, which is administred to the worthy *Receiver* in the Holy Sacrament.

Here observe the Directions given in Page 10.



A Prayer, on Saturday Morning, for Pardon, and Grace to resist Temptations, that our receiving of the Holy Sacrament may be found acceptable in the Sight of God.

O Almighty God, who art of purer Eyes than to behold Iniquity, who canst not look favourably upon Sinners, neither shall any Evil dwell with thee: How shall I a guilty polluted Creature dare to approach thy
2 Presence

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Presence! I blush, O Lord, to lift up mine Eyes towards Heaven; to me belongs nothing but Shame and Confusion of Face, under which I ought to lie down before thee, if I reflected only upon the Baseness of my Descent, being the Offspring of disloyal Parents, who were Rebels, Traitors against thy divine Majesty; with what Dejection of Spirit then ought I to think of, and mention all those Offences whereby I have justified that first Rebellion, and still taken part with the Devil and his Angels, against thee and the Motions of thy Holy Spirit in my Heart!

Satur.
Morn.

Wretched Man that I am, who shall deliver me from this Bond of Death, from this Bondage of Corruption? Thy Grace, I know, O Lord, is sufficient for me, and thy Son mighty to save; his Office is to save his People from their Sins; for this End he gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works. O let the

F

Blood

Blood of Christ, who through the Eternal Spirit offered himself without Spot to God, purge my Conscience from dead Works to serve the living God. Assist me by thy Grace, that I may not only abominate all filthy Vices, but also hate the Garments infected with Sin, and abstain from all Appearance of Evil. And do thou, O God of Peace, sanctify me wholly, that my whole Spirit, Soul and Body, may be preserved blameless unto the coming of our Lord *Jesus Christ*. Amen.



Satur.
Even.

The Meditation for *Saturday*
Evening,

*On my Unworthiness to come to the
holy Sacrament.*

I.



My Soul, thou perceivest that my Transgressions are innumerable, and the Weight of them is intolerable: That my Imperfections are shameful, my Nature corrupted, cross

and

and perverse, and almost every Temptation draws me from my God : That my Sins both of Omission and of Commission cry aloud against me, and are a burden too heavy for me to bear: What therefore can I do, what can I say unto thee ? Let me flee unto the Preserver of Men, and confess that I am so vile, that I cannot express it ; so loathsome and detestable, that I even abhor my self for mine Iniquities.

II.

O my Soul make no long tarrying, for we can't expect that his purer Eyes should condescend to look upon me, or that he should extend his Favour to so polluted a Wretch as I find my self to be. And should he leave me to my self, I were utterly undone, beyond all Hope, or so much as Possibility of Recovery. But,

III.

Blessed, for ever blessed, be thy Name, O God ! who hast opened a Fountain for Sin, and for Uncleaness, and hast encouraged the very worst of Men to hope for Mercy up-

Satur.
Even.

on their sincere Conversion and Amendment; and hast sent thy dearly beloved Son to take upon him our Nature, and to call not the Righteous, but Sinners to Repentance; and hast bid all those come unto thee, that are weary and heavy laden. In a Sense therefore of my own Unworthiness and Guilt, I come trembling unto thee. For, I loath, I detest, I abominate my Sins, and my self, because of them.

IV.

Wherefore, most merciful Lord, despise me not, but behold my Misery, as the greater Occasion of thy Mercy. And let thy pardoning so great, so vile, so wretched a Sinner, shew the Greatness of thy Clemency and Compassion. Thou alone art the healer of our Wounds, the lifter up of our Heads, and I cannot distrust thee since thy Goodness is infinite. Though my Sins are great, thy Mercies are greater; therefore with them cover all my Guilt I most humbly beseech thee

V.

Satur.
Even.

I am not worthy to look up to Heaven; but do thou look down from thence, and raise a miserable Sinner from the Dunghill, and out of all the Mire of my sinful Pollutions. Thus I cast all my Care on thee, who didst ordain that *Christ* should die for all, that they who live, should not henceforth live unto themselves, but unto him who died for them and rose again: And, therefore my strong Hope is in thee; if I had not that Confidence that *Jesus* would heal all my Diseases, I must despair under their Number and Weight. Thus, I dare accept of the Invitation of my Saviour to eat and drink at his Table. Oh! thou God of all Mercy and Truth, Receive me graciously through the Mediation of my Blessed Saviour, and let not mine Iniquities work my everlasting Ruin.

Here observe the Directions given in Page 10.

Satur.
Even.



*A Prayer, on Saturday Evening, for
a worthy receiving of the Holy Sa-
crament.*

O Crucified *Jesu*! Who at thy last Supper didst ordain the holy Eucharist, the Sacrament and Bond of *Christian* Love, for the continual Remembrance of the Sacrifice of thy Death; and hast commanded us to do this in Remembrance of thee: Let that propitiatory Sacrifice of thy Death, which thou didst offer up on the Cross for the Sins of the whole World, and particularly for my Sins, be ever fresh in my Remembrance.

O blessed Saviour, let that mighty Salvation thy Love hath wrought for us, never slip out of my Mind, but especially let my Remembrance of thee in the holy Sacrament be always most lively and affecting. So that if I love thee truly, I shall be sure to frequent thy Altar, that I may often remember all the wonderful Loves of my crucified Redeemer. Yet
for

for the Sacrament.

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for as much as I know, O my God, ^{Satur.}
that a bare Remembrance of thee is ^{Even.} 
not enough; fix in me such a Remem-
brance of thee, as is fuitable to the in-
finite Love I am to remember; work
in me all those holy and heavenly Af-
fections; which become the Remem-
brance of a crucified Saviour; and do
thou so dispose my Heart to be thy
Guest at thy holy Table, that I may
feel all the sweet Influences of Love
crucified, the strengthening and re-
freshing of my Soul by thy Body and
Blood, as my Body is by the Bread
and Wine.

O merciful *Jesu*, let that immor-
tal Food which in the holy Eucharist
thou vouchsafest me, instill into my
weak and languishing Soul new Sup-
plies of Grace, new Life, new Love,
new Vigour and new Resolution, that
I may never more faint or droop, or
falter in my Duty. *Amen, Lord Jesu,*
Amen.

F 4

The



Sund.
Morn.

The Meditation, for *Sunday*
Morning:

*On the Love of God to Mankind,
particularly manifested in this Sa-
crament.*

I.

BE HOLD, Lord, thus en-
couraged, thus invited, I
come; yet I do not pre-
sume to do so, *trusting in*
*my own Righteousness, but in thy mani-
fold and great Mercies.* I feel, alas!
my Weaknesses and Wants, and be-
take my self to Thee for Relief; sick
and diseased, I fly to the Physician of
Souls; hungry and thirsty, to this
Fountain of Living Water, and Bread
of Life; poor and needy, to the
Bountiful King of Heaven; a Servant
to his kind Master; a Creature to his
compassionate Creator, who hateth no-
thing that he hath made; and a for-
lorn disconsolate Wretch to Thee, the
Holy,

for the Sacrament.

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Holy, the Eternal, the Only Comforter. But,

Sund.
Morn.

II.

Whence is this to Me that my God should vouchsafe to come unto me? Or, who am I, that thou should'st communicate to me thy own self? How shall a wicked Sinner dare to appear before thee? Or how can'st Thou, who art of purer Eyes than to behold Iniquity, endure to make such condescending Approaches to a Soul polluted with Sin and with Unclean-ness? Thou seest my very inward Parts, and knowest I have nothing in me that is good, nothing to invite such Mercy, nothing fit for the Reception of so pure, so glorious a Majesty.

III.

I will therefore most humbly confess my own Vileness, and thy unspeakable Goodness; I will most thankfully admire, and praise, and adore thy marvellous Love, and exceeding abundant Grace. For this is purely thine own Act. Nothing on my part could deserve, nothing could move

F 5

thee

Sund.
Morn.

thee to it. The more unworthy I am, the more conspicuous is thy Goodness, the more amazing thy Mercy and Condescension.

IV.

Since therefore thou art pleased to stoop so low, be it unto me according to thy Word. Since thou hast thought fit to command my Approach, I will most gladly testify my ready Obedience; and only beg, that my own Sinfulness may not render me odious in thy Sight, nor frustrate these inestimable Mercies to me.

I will supply my Want of Ability by the Earnestness of my Zeal; and most humbly beseech thee, to accept those hearty Desires of the inestimable Benefit, by which my Soul and all its Faculties thirst and pant most impatiently after Thee and thy Righteousness. I will turn mine Eyes inward, and entertain my self with the mortifying Prospect of my own Unworthiness; Laying my Soul low before thee, and from the Sense of my Sin I will flee to thy Mercy, that I may

for the Sacrament.

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may be made whole by the Body and Blood of my Redeemer.

Sund.
Morn.
w

V.

How Wise, how Saving, was thy Design in the first Institution of this Holy Supper? How rich, how delightful a Banquet hast thou prepared for thy Guests, by ordering thy own Body and Blood for the mystical Entertainment of the Faithful? How astonishing are the Operations of thy Grace and Power! How incomprehensible the Methods of fulfilling thy most true Promise! Thou spakest the Word in the Beginning, and all things were created; and by the same Almighty Word, thou commandest Bread and Wine, and they nourish Souls to Life Eternal.

VI.

And Thou, my Soul, rejoice and be exceeding glad for so noble a Favour, so heavenly a Refreshment, so rich a Consolation, to support and sweeten thy Passage, through this Vale of Tears and Misery. For, every time thou attendest these holy Mysteries,

F 6

thou

Sund.
Morn.

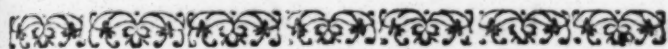
thou dost spiritually eat the Flesh of Christ, and drink his Blood; thou dost act as it were over again the Work of thy Redemption, and effectually partake of thy Saviour's Merits and Sufferings. For, his Love continues always the same, and the Excellence and Worth of his Propitiation is an inexhaustible Spring of Mercy. Come therefore hither with new exalted Zeal, enlarge thy Heart and its Desires, and doubt not, but thou shalt, at every Approach, return with fresh and plentiful Accessions of Grace.

VII.

Let not the Frequency abate thy Devotion; for, this Favour should always seem great, this Feast always honourable, and the Delights of it always new. And, by the Force of Pious Meditation, the Mystery will affect thy wondring Mind at every Repetition, as if the Son of God were just that Moment born from the Womb of his Mother; as if thy suffering Redeemer were in that Instant labouring under all his Agonies; and
thine

thine own Eyes beheld him hanging, and bleeding, and dying, on the Cross. Sund.
Morn.

Here observe the Directions as in Page 10.



A Prayer, on Sunday Morning, before the Communion.

O Almighty God, and merciful Father, who hast given thy only Son Jesus Christ to die for us, who did institute a Holy Feast in Commemoration of that his most precious Death, thereby to preserve in our Minds a constant Remembrance of his great Love, in laying down his Life for our Sakes; I thy unworthy Servant, who am now invited to thy Holy Table, do humbly adore thy Divine Majesty, acknowledging that I am not worthy of my daily Bread, much less of that which came down from Heaven, and which thou hast given to be the Food and Nourishment of our Souls.

I confess, O Lord, my Sins may justly cause me to tremble, when I appear

The Week's Preparation

Sund.
Morn.

appear before thee; but, O most merciful Father, encouraged by thy wonderful Goodness, in giving thy Son to die for all penitent and returning Sinners, I present my self before thee at this Time; beseeching thee, in great Humility, to admit me to thy holy Table, that I may taste and see how gracious thou art, and how wonderful in thy Doings towards the Sons of Men.

O make my Longings and Desires after this Divine Food, some Way answerable to my great Need of it; that my Soul being sensible of all its Wants, it may no longer seek for Relief from the unsatisfying Objects of this World; but coming to thy Holy Table with a true spiritual Hunger and Thirst, may there find a full Supply of all those Graces and Blessings that it stands in so much Need of.

And to this End, O Lord, fit and prepare my Heart to partake of so great a Mercy, by giving me a just Abhorrence of my own Unworthiness, and an unfeigned Repentance of all
my

for the Sacrament.

III

my Sins. Root out of my Heart all ^{Sund.} sinful and corrupt Affections, all Pre- ^{Morn.} judice, Hatred, and Ill-will; and plant all those devout and pious, charitable and humble Dispositions, that become the Worshippers of the Holy Jesus; that when I presume to appear before thee, I may bring with me a Heart raised above the Corruptions that are in the World, and full of the strongest Desires and Resolutions of loving and serving thee.

Deliver me, O my God, from all Coldness and Formality, when I attend upon thee in holy and religious Duties; and grant that by going to this Holy Feast, I may have my Pardon sealed, my Weaknesses repaired, all my evil Inclinations subdued, my Faith strengthened, my Hopes enlarged, my Charity increased, and my Soul so intirely and inseparably united unto thee, that nothing may be ever able to dissolve the Union; but that being begun here in Grace, it may hereafter be consummated in Glory, through the Merit of Him that died for me, even
the

The Week's Preparation

Sund.
Morn.

the Son of thy eternal Love, Jesus Christ the Righteous; to whom with thee, O Father, and the Holy Spirit, be ascribed, as is most due, all Honour, Glory, Power, Thanksgiving, and Praise, both now and for evermore. *Amen.*

This last Prayer may be added to our other Devotions the Morning we receive, and may be frequently used in the Week preceding the Sacrament.

Ejaculations when you first come into Church.

HOW amiable are thy Tabernacles, O Lord of Hosts!

Blessed are they that dwell in thy House, they will be always praising thee.

My Soul longeth, yea even fainteth for the Courts of the Lord: My Heart and my Flesh cry out for the living God.

For a Day in thy Courts, is better than a thousand; I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wickedness.

A Prayer to be said before or after the Prayers of the Church, as Time shall admit.

for the Sacrament.

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IT is but too apparent, blessed Lord, Sund.
Morn.
how apt we are to forget thy Dear Love to us, and thy bitter Sufferings for us; our continual Transgressions publish it, and our former Stupidity and Indevotion do plainly declare it. Praised therefore be thy Goodness for the lively Emblems thou hast given us of thy most meritorious Cross and Passion.

O that the Characters of thy Love may be so deeply imprinted upon my Heart, that no Time nor Temptation may wear them out. May I now most affectionately call to mind the Humility of thine Incarnation, the Merits of thy Death, the Power of thy Resurrection, and the Glories of thine Ascension.

O how much do we owe thee, most blessed Redeemer! How great is the Price which thou hast paid for the Ransom of us miserable Sinners: What shall I render unto thee for the incomprehensible Benefits thou hast bestowed upon me? Alas, I have no return to make but a broken and contrite Heart which thou wilt not despise: and this
is

Sund.
Morn.

is yet a further Instance of thy Goodness, that thou expectest no other Testimony of Gratitude, but my self and my sincere Affections, in serving thee, the only true God, thro' Jesus Christ our Lord. *Amen.*

A Prayer to be used as soon as Sermon is ended.

O Eternal and Almighty God, by whose Bounty and Goodness, I have now an Opportunity offered me of approaching thy Table, and of pleading before thee the prevailing Merits of the Death and Passion of thy Son Jesus Christ; I am sensible, O Lord, of my great Unworthiness; but the positive Command of my blessed Saviour, when he was about to lay down his Life for my Sake, has made it absolutely necessary; and the many spiritual Wants I labour under, oblige me to apply to this sovereign Remedy, for the Repair of those Breaches my sinful Follies have made in my Soul.

Therefore, assist me, O Lord, with thy Holy Spirit, in the great Duty and Service I am about to perform; grant
that

that nothing, during all the Time of ^{Sund.}
this holy Action, may make me un- ^{Morn.}
mindful of that Reverence and Re-
spect, which I owe unto thy Divine
Majesty; or of that Attention, which
becomes the Celebration of these holy
Mysteries. Fill my Heart with such
an Awe of thy Presence, as may fix
my wandring Thoughts, compose my
disorderly Affections, and stir up my
faint and cold Desires, that I may
feel the Power, and taste the Sweet-
ness of this Divine Banquet.

O Lord, grant that I may have such
a Sense of my Saviour's Sufferings, as
may fill my Soul with Love and Gra-
titude towards him for those inesti-
mable Benefits he has purchased for
me; that I may have such a Sight of
my Sins, which occasioned all his Sor-
rows, as heartily to bewail and detest
them; such a Faith in that full per-
fect Oblation and Satisfaction made up-
on the Cross for the Sins of the World,
that I may so importunately plead the
Merit of it in this Commemoration of
that Sacrifice, as to render thee gra-
cious

Sund.
Morn.

cious and propitious to me a miserable Sinner; such a Conviction of my own Weakness and Insufficiency, as may procure thy gracious Aid and Assistance, such longing Desires of being made conformable to thy holy Will and Pleasure, as may transform me into thy Divine Image, and fix me to continue thy faithful Servant all the remaining Days of my Life; thro' the Merits and Mediation of thy Son Jesus Christ our Lord and Saviour. *Amen.*

DIRECTIONS.

¶ *I would advise thee, my devout Communicant, by all means to read over the Communion Service, with the Directions and Prayers following, some time before you go to the Sacrament, that you may with more readiness go along with, and bear your part in it; which with very little pains you'll be able to do; especially after your First communicating: When, if you should be at a loss, and under some Disorder and Confusion, do not be disturbed, nor troubled, but resolve to endeavour to amend what you have observed to be amiss, as soon as you have another Opportunity of Receiving again. And tho' after your best Endeavours, you should always find occasion to lament your Defects and Faculties, in the Performance of this, as well as other Duties of Religion; yet never fear that any involuntary Failings, or Infirmities, will ever rise up in Judgment against you. Do your Duty as well as you can, and tho' it may not be done so exactly as you could wish, my Soul for yours, you are certainly safe.*

¶ *And now, laying aside all Fears and Despondencies, proceed to the Communion Service, and then to the Sacrament,*

with

with as much Joy and Satisfaction as a guilty Criminal would go to plead his Pardon at an Earthly Tribunal.

¶ At your Approach to the Chancel drop all Thoughts of Things on Earth, and give yourself up wholly to the Remembrance of the Sufferings of our Saviour, lifting up your Soul to him in these Words:

I Will wash my Hands in Innocency, Sund.
Morn.
O Lord, and so will I compass thy Altar, that I may shew the Voice of Thanksgiving, and tell of all thy wondrous Works.

Rubrick.

¶ Then shall the Priest return to the Lord's Table and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his Discretion.

The Minister.

Directions.

The OFFERTORY.

Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven, St. Matth. v. 16.

Lay not up for yourselves Treasure upon Earth, where the Rust and Moth doth corrupt, and where Thieves break thro' and steal: but lay up for yourselves Treasures in Heaven, where neither Rust nor Moth doth corrupt, and where Thieves do not break thro' and steal, St. Matth. vi. 19, 20.

Whatsoever ye would that

¶ When the Minister begins to read the Offertory, you must be very attentive, and with your Eye (not Voice) read along with him, and be sure you make what short Application you can to your self of what is read; and wherein you perceive you have been wanting either in Charity or Justice to any one, and in particular of being just to those who are your spiritual Guides, you will resolve to make up those Defects for the time to come; for assure yourself, you will be highly unjust if you detain from them what is their due.

¶ When it comes to your turn to make your Offering, do not let the Plate pass by you without putting

The Minister.

that Men should do unto you, even so do unto them; for this is the Law and the Prophets, St. *Matt.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven, St. *Mat.* vii. 21.

Zaccheus stood forth and said unto the Lord, Behold, Lord, the half of my Goods I give to the Poor; and if I have done any Wrong to any Man, I restore four-fold, St. *Luke* xix. 8.

Who goeth a Warfare at any time of his own Cost? who planteth a Vineyard, and eateth not of the Fruit

thereof? or who feedeth a Flock, and eateth not of the Milk of the Flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual Things, is it a great matter if we shall reap your worldly Things? 1 *Cor.* ix. 11.

Do you not know, that they who minister about Holy Things, live of the Sacrifice? and they who wait at the Altar, are Partakers with the Altar? even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel, 1 *Cor.* ix. 13, 14.

He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every Man do according as he is disposed in his Heart, not grudgingly or of necessity; for God loveth a cheerful Giver, 2 *Cor.* ix. 6, 7.

Directions.

putting something into it: For this reason, amongst others that you may join in that part of the Prayer for the Church militant, wherein you beseech God to accept your Alms, and you may depend upon it, he will accept them as given to himself, if they bear a proportion to your Ability, and are done in Obedience to his Command, and with an Eye to his Glory, as a grateful Acknowledgement of his Mercies to yourself, and as a Testimony of your Dependance upon him for the Continuance of them: With such Reflections ought your present Offering, and all your other Gifts to the Services of Religion, and the Uses of Charity, to be accompanied.

Let

The Minister.

Let him that is taught in the Word minister to him that teacheth in all good Things. Be not deceived, God is not mocked: for whatsoever a Man soweth, that shall he reap, *Gal. vi. 6, 7.*

While we have time, let us do good unto all Men, and especially unto them that are of the Household of Faith, *Gal. vi. 10.*

Godliness is great Riches, if a Man be content with that he hath: for we brought nothing into the World, neither may we carry any thing out, *1 Tim. vi. 6, 7.*

Charge them that are rich in this World, that they be ready to give, and glad to distribute, laying up in store for themselves a good Foundation against the time to come, that they may attain eternal Life, *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, that he will forget your Works and Labour that proceedeth of Love; which Love ye have shew'd for his Name Sake, who have ministered unto the Saints, and yet do minister, *Heb. vi. 10.*

To do good, and to distribute, forget not; for with such Sacrifices God is pleased, *Heb. xiii. 16.*

Whoso hath this World's Good, and seeth his Brother hath Need, and shutteth up his Compassion from him, how dwelleth the Love of God in him? *1 Joh. iii. 17.*

Give Alms of thy Goods, and never turn thy Face from any poor Man, and then the Face of the Lord shall not be turned away from thee, *Tob. iv. 7.*

Be merciful after thy Power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good Reward in the day of Necessity, *Tob. iv. 8, 9.*

He that hath pity upon the Poor, lendeth unto the Lord; and look what he layeth out, it shall be paid him again, *Prov. xix. 17.*

Blessed

Blessed be the Man that provideth for the Sick and Needy: the Lord shall deliver him in the time of trouble, *Psal. xli. 1.*

Rubrick.

¶ Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit Person appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Bason, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

A Prayer at Offering our Alms.

THY Bounty, O Lord, is the Fountain of all I possess; for it is from thee I have received all my worldly Goods, and to thy holy Name be the Glory. Accept of this free-will Offering of my Hands, as an Acknowledgment of thy Right to all I enjoy, and as a Testimony of that Piety, Love and Charity to my necessitous Brethren, which thou requirest, and art pleased to take as done to thyself.

Therefore I will dedicate a part of those good things thou hast bestowed upon me, to relieve the Poor; because thou hast made it an Evidence of my Love to thee: And grant that all my Almsdeeds may be perform'd with such Purity of Intention, and in such a proportion to what thou hast given me, that they may be acceptable in thy Sight,

of the Lord's Supper.

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Sight, through the Merits of Jesus Christ, my Lord and Saviour. *Amen.*

Rubrick.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, the Priest shall say ;

The Minister.

Let us pray for the whole State of Christ's Church militant here in Earth.

Almighty and everliving God, who by thy holy Apostle hast taught us to make Prayers and Supplications, and to give thanks for all Men ; we humbly beseech thee most merci-

† If there be no Alms or Oblations, then shall the Words [of accepting our Alms and Oblations] be left out unsaid.

fully [† to accept our Alms and Oblations, and] to receive these our Prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the Spirit of Truth, Unity, and Concord: and grant that all they that do confess thy holy Name, may agree in the Truth of thy holy Word, and live in Unity and godly Love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors, and especially thy Servant GEORGE our King, that under him we may be godly and quietly govern'd: and grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of thy true Religion

Directions.

¶ Here, the Priest beginning the Prayer for the whole Estate of Christ's Church militant here in Earth, &c. you must join with him in Heart and Spirit in the same, and with the Congregation in their Attention, and say the Amen with them, that you may reap the Advantage of that common Fervency with which those Prayers fly up to God.

The Administration

The Minister.

and Virtue. Give Grace, O heavenly Father, to all Bishops and Curates, that they may, both by their Life and Doctrine, set forth thy true and lively Word, and rightly and duely administer thy holy Sacraments. And to all thy People give thy heavenly Grace, and especially to this Congregation here present, that with meek Heart, and due Reverence, they may hear and receive thy holy Word, truly serving thee in Holiness and Righteousness all the Days of their Life. And we most humbly beseech thee, of thy Goodness, O Lord, to comfort and succour all them who in this transitory Life are in Trouble, Sorrow, Need, Sickness, or any other Adversity; and we also bless thy holy Name for all thy Servants departed this Life in thy Faith and Fear, beseeching thee to give us Grace, so to follow their good Examples, that with them we may be Partakers of thy heavenly Kingdom. Grant this, O Father, for Jesus Christ's Sake, our only Mediator and Advocate. *Amen.*

Rubrick.

¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this EXHORTATION.*

The Minister.

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread and drink of that Cup. For as the Benefit is great, if with a true

Directions.

¶ *You must seriously attend to this Exhortation, for it is full of excellent Information and Instruction; it shews you the great Benefit of coming worthily, that is, with a true penitent Heart, and lively Faith to this holy Sacrament, and the great danger of coming unworthily, that is, without repenting of your Sins. and without trusting in God's Mercy thro' Christ.*

penitent

of the Lord's Supper.

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The Minister.

penitent Heart, and lively Faith, we receive that holy Sacrament (for then we spiritually eat the Flesh of Christ, and drink his Blood, then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us) so is the Danger great if we receive the same unworthily : for then we are guilty of the Body and Blood of Christ our Saviour ; we eat and drink our own Damnation, not considering the Lord's Body ; we kindle God's Wrath against us ; we provoke him to plague us with divers Diseases, and sundry Kinds of Death ; judge therefore yourselves, Brethren, that ye be not judged of the Lord ; repent you truly for your Sins past ; have a lively and stedfast Faith in Christ our Saviour ; amend your Lives, and be in perfect Charity with all Men, so shall ye be meet Partakers of those holy Mysteries ; and above all things, ye must give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man, who did humble himself even unto the Death upon the Cross for us miserable Sinners, who lay in Darkness, and the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life. And to the end that we should always remember the exceeding great Love of our Master, and only Saviour Jesus Christ thus dying for us, and the innumerable Benefits which by his precious Blood shedding he hath obtain'd to us ; he hath instituted and ordained holy Mysteries as Pledges of his Love, and for a continual Remembrance of his Death to our great and endless Comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual Thanks, submitting ourselves wholly to his holy Will and Pleasure, and studying to serve him in true Holiness and Righteousness all the Days of our Life. *Amen.*

Rubrick.

¶ Then shall the Priest say to them that come to receive the holy Communion.

The Minister.

Ye that do truly and earnestly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways: Draw near with Faith, and take this holy Sacrament to your Comfort, and make your humble Confession to Almighty God, meekly kneeling upon your Knees.

Rubrick.

¶ Then shall this general Confession be made in the Name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their Knees, and saying,

The Minister.

Almighty God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men; we acknowledge and bewail our manifold Sins and Wickedness,

which we from time to time most grievously have committed, by Thought, Word, and Deed against thy divine Majesty, provoking most justly thy Wrath and Indignation against us. We do earnestly repent, and are heartily sorry for these our Misdoings; the Remembrance of them is grievous unto us; the Burden of them is intolerable; have mercy upon us, have mercy upon us most merciful Father; for thy Son our Lord Jesus Christ's Sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in Newness of Life, to the Honour and Glory of thy Name, through Jesus Christ our Lord. Amen.

Directions.

¶ In the Confession of Sins, you must join with the Minister both in Heart and Voice, for you are much concern'd therein.

¶ Then

of the Lord's Supper.

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Rubrick.

¶ Then shall the Priest (or the Bishop being present) stand up, and turning himself to the People, pronounce this ABSOLUTION.

The Minister.

Almighty God, our heavenly Father, who of his great Mercy hath promised Forgiveness of Sins to all them that with hearty Repentance, and true Faith, turn unto him, have mercy upon you, pardon and deliver you from all your Sins, confirm and strengthen you in all Goodness, and bring you to everlasting Life, thro' Jesus Christ our Lord. Amen.

you join with the Minister where you are bid, and at all other times be silent, attend and make it your own by saying an hearty Amen.

The observing Order and Decency in Prayer tends much to Edification; whereas the contrary begets Distraction, and disturbs both yourself and your Neighbours; it offends devout and understanding People mightily, to hear Men and Women say their Prayers absurdly and indecently, holding their tongues where they should speak and join, and joining with the Minister aloud where they should only hearken and say Amen: But what can be more improper than to hear them promiscuously absolve themselves, and one another, and taking the priestly Office on them in a part of it which is one of the most distinguishing he has?

¶ When the Absolution is over, attend diligently to the Sentences of Scripture which the Minister is to read: and when he bids you lift up your Hearts to God, you must be sure not only to do it in Word but in Deed, and with great earnestness.

Directions.

¶ When the Absolution begins, then hold your peace, and attend to the Minister with all your heart: But for any one to repeat the Absolution word for word with the Minister, is very absurd, and shews much Ignorance; for the People's part here is to be silent and attend, and to say nothing but a most earnest Amen, with a firm Resolution to lead a new Life. And therefore let me warn you in all the publick Prayers that

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The Minister.

¶ Then shall the Priest say;

Hear what comfortable Words our Saviour saith unto all that truly turn unto him.

Come unto me all ye that travel, and are heavy laden, and I will refresh you, *Matth. xi. 28.*

So God loved the World, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting Life, *Joh. iii. 16.*

Hear also what St. Paul saith.

This is a true Saying, and worthy of all Men to be received, that Christ Jesus came into the World to save Sinners, *1 Tim. i. 15.*

Hear also what St. John saith.

If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins, *1 St. Joh. ii. 1.*

¶ After which, the Priest shall proceed, saying;

Lift up your Hearts.

Ans. We lift them up unto the Lord.

Priest. Let us give Thanks unto our Lord God.

Ans. It is meet and right so to do.

¶ Then shall the Priest turn to the Lord's Table, and say,

It is very meet, right, and our bounden Duty, that we should at all times, and in all places, give thanks to thee, O Lord, † holy Father, almighty everlasting God.

† These Words [holy Father] must be omitted on Trinity Sunday.

¶ Here shall follow the proper Preface, according to the time, if there be any, especially appointed; or else, immediately shall follow:

Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Hail, Holy, Holy Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord, most high. Amen.

¶ Proper

The Minister.

¶ Proper Prefaces.

¶ Upon Christmas-Day, and seven Days after.

Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the Operation of the Holy Ghost was made very Man, of the Substance of the Virgin *Mary* his Mother, and that without spot of Sin, to make us clean from all Sin. Therefore with Angels, &c.

¶ Upon Easter-Day, and seven Days after.

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offer'd for us, and hath taken away the Sin of the World; who by his Death hath destroyed Death, and by his rising to Life again hath restored to us everlasting Life. Therefore with Angels, &c.

¶ Upon Ascension-Day, and seven Days after.

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appear'd to all his Apostles, and in their Sight ascended up into Heaven to prepare a place for us, that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels, &c.

¶ Upon Whit-sunday, and six Days after.

Through Jesus Christ our Lord, according to whose most true Promise the Holy Ghost came down as at this time from Heaven, with a sudden great Sound, as it had been a mighty Wind, in the Likeness of fiery Tongues, lighting upon the Apostles, to teach them and lead them into all Truth, giving them both the Gift of divers Languages, and also Boldness with fervent Zeal, constantly to preach the Gospel unto all Nations, whereby we have been brought from Darkness and Error, into the Light and true Knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the Feast of Trinity only.

Who art one God, one Lord; not only one Person,

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but three Persons in one Subitance ; for that which we believe of the Glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any Difference or Inequality. Therefore with Angels, &c.

¶ After each of which Prefaces shall immediately be sung or said,

Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord, most high. *Amen.*

Rubrick.

¶ Then shall the Priest, kneeling down at the Lord's Table, say in the Name of all them that shall receive the Communion, this Prayer following.

The Minister.

We do not presume to come to This thy Table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great Mercies. We are not worthy so much as to gather up the Crumbs under thy Table; but thou art the same Lord, whose Pro-

Directions.

¶ When the Priest acknowledges in this form of Humiliation his own, and the Communicants Unworthiness, and God's unmerited Kindness in admitting them to his holy Table, make this Act of Humiliation your own, by your most devout Attention, and joining with an hearty Amen.

perty is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls wash'd thro' his most precious Blood; and that we may evermore dwell in him, and he in us.

Rubrick.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more Readiness and Decency break the Bread before the People,

of the Lord's Supper.

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People, and take the Cup into his Hands, he shall say the Prayer of Consecration, as followeth.

The Minister.

Almighty God our heavenly Father, who of thy tender Mercy didst give thine only Son Jesus Christ to suffer Death upon the Cross for our Redemption, who made there (by his one Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World, and did institute, and in his holy Gospel command us to continue a perpetual Memory of that his precious Death until his Coming again: Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy Institution, in remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood: who in the same Night that he was betray'd

(a) took Bread, and when he had given thanks (b) he brake it, and gave it to his Disciples, saying, Take eat, (c) this is my Body which is given for you, do this in remembrance of me; likewise after Supper (d) he took the Cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my Blood of the New Testament, which is shed for you, and for many, for the Remission of Sins: Do this as oft as ye drink it in remembrance of me. Amen.

Directions.

¶ While the Priest consecrates the Bread and Wine, raise up thy Soul to see with the Eye of Faith what great things the Lord hath left thee in that Sacrament; and say secretly. Send down thy Spirit and Blessing upon this Means of Grace and Salvation, which thou thyself, O Jesus, hast ordain'd.

(a) Here the Priest is to take the Paten into his Hands.

(b) And here to break the Bread.

(c) And here to lay his Hand upon all the Bread.

(d) Here he is to take the Cup into his Hands.

(e) And here to lay his Hand upon every Vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

Direct ons.

I When the Prayer of Consecration is over, you'll have time before the Bread and Wine are brought to you to use the following Prayer.

N. B. But be not discouraged if you cannot fill up all Spaces with regular Devotion, or with intense Meditation; in this case do as well as you can: remember your own Offences with as much Sorrow as you can, and the Mercies of God to you in Christ Jesus, with as much Love, Joy, and Gratitude; recommend to God's Mercy your Parents, Relations, Friends, and all the World. Do any thing that is good and proper to fill up the time, and leave the rest to God, who is a bounteous Rewarder of them that seek him.

A Prayer immediately after the Consecration of the Bread and Wine.

NOW, O my God, prostrate before thine Altar, I dare not so much as look upon this Mystery of our Salvation, if thou hadst not invited me: I beseech thee therefore accept of this Representation we make before thee of that all-sufficient Sacrifice, which thy Son our Saviour Jesus Christ made upon the Cross: Let the Merit of it plead effectually for the Pardon and Forgiveness of all my Sins, and render thee favourable and propitious to me a miserable Sinner; let the Power of it prevail against all the Powers of Darkness; let the Wisdom of it make me wise unto Salvation; and let the Peace of it reconcile me unto thee, and bring to me Peace of Conscience. And

of the Lord's Supper.

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And then, O blessed Jesus my Redeemer, I shall be enabled to adore thee who didst endure the painful and shameful Death of the Cross, to recover me from a State of Sin and Misery: I admire thy infinite Condescension, who was pleased to be made miserable, that I might be made happy; poor, that I might be enrich'd; and didst die, that I might live for ever. With all my Soul, O dear Jesus, I love and praise thee, for these stupendous Expressions of thy Bounty and Goodness towards me: O Lamb of God that takest away the Sins of the World, have mercy upon me; O Lamb of God that takest away the Sins of the World, grant me thy Peace. *Amen.* Lord Jesus. *Amen.*

Rubrick.

¶ Then shall the Minister first receive the Communion in both Kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner, (if any be present) and after that to the People also in order, into their Hands, all meekly kneeling.

Directions.

¶ The first Person that receives is the Minister, who has a Request to you in behalf of himself, namely, That as he prays for you with great Fervency, you would comfort and encourage him with an hearty Amen, upon your Knees, to the Petitions, at his taking the holy Elements. And in the Interval between his receiving the Bread and Wine, use the following Prayer.

*A Prayer to be said when the Priest is
Receiving the Bread and the Wine.*

GIVE thy Grace, O Lord, we humbly beseech thee, to all those who are called to any Office or Administration in thy Church; and so replenish them with the Truth of thy Doctrine, and endue them with Innocency of Life, that they may faithfully serve before thee, to the Glory of thy great Name, and Benefit of thy holy Church, thro' Jesus Christ our Lord. *Amen.*

Directions.

¶ After the Minister has received the Communion in both Kinds, and is proceeding to deliver the same to the People, lift up your Heart to God, in the following Prayer.

A Prayer before Receiving the Holy Sacrament.

BEhold, gracious Lord, I come to this holy Table, as a sick Man to the great Physician of Life; I beseech thee, O Lord, to cure my Infirmities, and let me not only receive the outward and visible Sign, but the inward and spiritual Grace, the Body and Blood of thy Son Jesus Christ, that so all carnal Affections may die in me, and that all Things belonging to the Spirit may live and grow in me; that I may have

of the Lord's Supper. 133

have Power and Strength, and Victory, to triumph against the World, the Flesh, and the Devil; and also may be endued with all such heavenly Virtues which are pleasing to thee, and which thou wilt eternally reward, for the Merit of thy Son's Death; to whom with the Father, and the Holy Ghost, be all Honour and Glory, World without end. *Amen.*

Another Prayer just before Receiving the consecrated Bread, if time will permit.

LET it be thy pleasure, O God, to work in me whatsoever is wanting to fit me for thy divine Acceptance, and a worthy receiving of these holy Mysteries: Give me Repentance unto Life, not to be repented of; endue me with a lively Faith, a perfect Love, and an universal Charity; pity my Weakness, and forgive my Infirmities, that I may worthily receive these Elements of Bread and Wine to my Support and Comfort in this Life, and my eternal Happiness in that which is to come. *Amen.*

Rubrick.

¶ And when the Priest delivereth the Bread to any one, he shall say,

The

The Minister.

The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy Heart by Faith with Thanksgiving.

Directions.

¶ When the Minister comes to give you the consecrated Bread and Wine, I would have you very intent upon what you are about; but take great heed, lest while you are striving to raise your Heart you be not lost and bewildered in your Thoughts. Strive rather for a serious and composed Mind; let your Devotion be rather regular and equal, than exalted and transported; attend gravely to what the Minister says; and when he has repeated that excellent Prayer—"The Body of our Lord Jesu, Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life"—before you say softly a most hearty Amen; for is not that the thing you come for and desire? When he has said—"Take and eat this in remembrance that Christ died for thee, and feed on him in thy Heart by Faith with Thanksgiving"—take it with your Right-hand, and Glove off, and whilst you are eating it, say, "O blessed Jesu!" &c.

After the Bread.

O Blessed Jesu! who vouchsafest to be my Food, nourish my Soul to eternal Life; create in me a mighty Hunger after Righteousness, and let this divine Food instil into my weak and languishing Soul new Supplies of Grace, new Life, new Vigour, and new Resolutions, that I may never again faint, or droop, or tire in my Duty.

Before

Before the Cup.

O Merciful God, grant that this Cup which I am now about to receive, may be unto me a Cup of Blessing. Sprinkle me with the Blood of the ever-blessed Jesus, that my Soul, being cleansed from all Corruptions, may attain to Life everlasting.

Rubrick.

I And the Minister that delivereth the Cup to any one, shall say,

The Minister.

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy Body and Soul unto everlasting Life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

Directions.

I When the Minister delivers the Cup, and says——

“ The Blood of our Lord
“ Jesus Christ, which was
“ shed for thee, preserveth thy
“ Body and Soul unto ever-
“ lasting Life”— *be sure you
say Amen. And when he has
said—* “ Drink this in re-

membrance that Christ's Blood was shed for thee, and
“ be thankful”—*take it and drink very moderately, regard-
ing neither Thirst nor Pleasure in that Draught. But let me
remind you, that you do not pretend to repeat, either aloud or
softly, the Words the Minister uses in delivering the Bread and
Wine: your Business being to attend soberly to what he says,
and to say Amen. I tell you this, because an idle Custom has
prevail'd of Peoples repeating what the Minister says, to the
disturbance of the Minister, and to the hindrance, I dare
say, of their own Devotions, which would be further'd by
a grave and silent Attention, which I take all occasions to
recommend to you. And if these Devotions do not hold out to
the end, you may listen to the Minister delivering the Bread
and Wine to the other Communicants, and say a hearty Amen
to each of them, for that is praying for the greatest Blessing
God can bestow on them, the Preservation of their Body
and Soul unto everlasting Life.*

When

When thou hast received both Kinds, say;

I Have done, O Lord, as thou hast commanded me, and let thy Name be for ever blessed; O let me find the great Benefits of this thy divine Institution; pour down thy Graces upon me, direct my Goings in thy Ways, and enable me by the Power and Strength of this divine Food, to persevere in the practice of a holy and religious Life, even to the last moment of my Days; be thou my Peace and Refuge, and let my Pleasure and Safety depend on thee; be thou my Portion and greatest Treasure, and let my eternal Happiness be fix'd in the Enjoyment of thee, who didst vouchsafe not only to take our Nature upon thee, that thou might'st die for our Sins, but hast left us a perpetual Memorial thereof in this holy Sacrament. *Amen.*

A Prayer of Thanksgiving as soon as we are retired from the Lord's Table.

ALL Honour, Glory, and Power, Might, Majesty, and Dominion be unto him that sitteth on the Throne, and unto the Lamb that was slain, for ever and ever.

I give thee most humble and hearty
Thanks,

Thanks, O Lord, that thou hast been pleased to admit me to renew my baptismal Covenant with thee in this holy Sacrament.

That thou hast vouchsafed to feed me with the spiritual Nourishment of the Body and Blood of thy Son Jesus Christ ; and this not for any Merits of my own, but for the Sake of thy infinite Goodness and Mercy.

Unworthy tho' I am, yet thy Bounty, O Lord, never fails ; the Love of my Saviour is not diminished, and the Virtue of his Propitiation is never exhausted : Grant therefore, I beseech thee, that this holy Sacrament may never turn to my Judgment and Condemnation ;

But that it may be Health and Recovery under all my Weaknesses and Infirmities ;

Safety and Defence against all the Attacks of my spiritual Enemies ;

Vigour and Strength to all my holy Purposes and Resolutions ;

Comfort and Support under all the Afflictions and Calamities of Life ;

Assistance and Directions under all Difficulties and Doubts ;

Courage and Constancy under all Dangers.

gers and Persecutions, especially in Times of Sickness, and at the Hour of Death.

Finally, let it procure for me Pardon and Forgiveness in this Life, Mercy and Favour at the Day of Judgment, and a never-fading Crown of Glory in thy heavenly Kingdom; where, with thy Son Jesus Christ, and the blessed Spirit, thou livest and reignest one God World without end. *Amen.*

Rubrick.

If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed, beginning at [Our Saviour Christ in the same Night, &c.] for the Blessing of the Bread; and at [Likewise after Supper, &c.] for the Blessing of the Cup.

Directions.

When all have communicated, and the Minister returns to the remaining part of the Communion Office, be sure you be not unready to join with him; nay, though you should not have ended your private Devotions, yet break them off, though in the middle, and join with the publick ones, for that is better, and your Duty; and go on with him in Heart till he has made an end.

Rubrick.

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth.

Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.

The Minister and People.

Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done in Earth

of the Lord's Supper.

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Earth, as it is in Heaven: Give us this Day our daily Bread, and forgive us our Trespases, as we forgive them that trespass against us; and lead us not into Temptation, but deliver us from Evil: for thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

¶ *After shall be said as follows:*

The Minister.

O Lord, and heavenly Father, we thy humble Servants entirely desire thy fatherly Goodness mercifully to accept this our Sacrifice of Praise and Thanksgiving; most humbly beseeching thee to grant, that by the Merits and Death of thy Son Jesus Christ, and thro' Faith in his Blood, we, and all thy whole Church may obtain Remission of our Sins, and all other Benefits of his Passion. And here we offer and present unto thee, O Lord, ourselves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice unto thee, humbly beseeching thee, that all we who are Partakers of this holy Communion, may be fulfilled with thy Grace and heavenly Benediction; and altho' we be unworthy, through our manifold Sins, to offer unto thee any Sacrifice, yet we beseech thee to accept this our bounden Duty and Service, not weighing our Merits, but pardoning our Offences, thro' Jesus Christ our Lord; by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto thee, O Father Almighty, World without end. *Amen.*

¶ *Or this.*

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual Food the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy Favour and Goodness towards us, and that we are very Members incorporate in the mystical Body of thy Son, which is the blessed Company of all faithful People; and are also

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also Heirs thro' hope of thy everlasting Kingdom, by the Merits of the most precious Death and Passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy Grace, that we may continue in that holy Fellowship, and do all such good Works as thou hast prepar'd for us to walk in, thro' Jesus Christ our Lord; to whom with thee, and the Holy Ghost, be all Honour and Glory, World without end. *Amen.*

¶ Then shall be said or sung.

Glory be to God on high, and in Earth Peace, Good-will towards Men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great Glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the Sins of the World, have mercy upon us; thou that takest away the Sins of the World, have mercy upon us; thou that takest away the Sins of the World, receive our Prayer; thou that sittest at the Right-hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father. *Amen.*

Rubrick.

¶ Then the Priest, (or Bishop, if he be present) shall let them depart with this BLESSING.

The Peace of God which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jesus Christ our Lord; and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

A

of the Lord's Supper.

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A short Prayer when the Communion Service is ended.

NOW, O Lord, refreshed with this heavenly Banquet of thy Son's Institution, I have sealed my Repentance, and flee unto thee for Pardon of all those Imperfections that have accompanied me at this time, in my attendance at thy Altar; forgive the Deadness and Dulness of my Affections, the Wanderings of my Thoughts, and Distractions of my Mind; let the Sincerity of my holy Purposes and Resolutions be accepted, notwithstanding my Weakness and Frailty.

Oh! let this Commemoration of my crucified Saviour influence all my Thoughts, Words, and Actions, that my Conversation may be as becometh the Gospel of Christ. Reward me not according to my Deserts, but according to my great Necessities, and thine own rich Mercies in Jesus Christ; to whom with thee, O God the Father, and God the Holy Ghost, be all Honour, and Glory, World without end. *Amen.*

Directions.

¶ Now arising, depart reverently from the Lord's Table with a glad Heart and chearful Countenance: preserve good Thoughts in your Mind; behave with Gravity, yet not sullen or morose; for your Behaviour should not be without innocent Alacrity or Chearfulness. *A*

A Prayer of Thanksgiving in our Retirement, after we are return'd home from the Lord's Table.

O Lord my God! I acknowledge with all Thankfulness of Heart thy great Mercy and Goodness, in giving me an opportunity of approaching thy holy Table, in disposing my Mind to commemorate the infinite Love of my crucified Saviour, to render him Thanks and Praise for laying down his Life as a Sacrifice for the Sins of the World, and to represent unto thee that Sacrifice as a full Satisfaction for them; whereby thou dost incline me humbly to hope for all the Benefits of his Death and Passion. But,

What Thanks, most gracious God, can I return unto thy divine Majesty, for impressing a Sense of my Duty upon my Mind, and for that Strength and Power, whereby thou hast in some measure enabled me to perform it? I will praise and magnify thy great and glorious Name, and I will entirely devote myself to thy Service, as long as I have any Being.

Blessed be thy Name for those fresh Supplies of Grace I have received ; grant
that

that they may make me run the Way of thy Commandments with Delight and Pleasure, that I may never any more faint, or droop, or tire in my Duty. Blessed be thy Name for those comfortable Assurances thou hast given me of Pardon and Forgiveness.

Let this thy compassionate Goodness be a perpetual Obligation to Love and Gratitude. Let it put me upon my guard, that I may watch over all my Ways, and do always that which is well-pleasing in thy Sight.

Blessed be thy Name for that Peace and Quiet thou hast restored to my Soul; for those Resolutions thou hast wrought in me to persevere in thy Service to the end of my Days; make them firm, vigorous, and constant; and let never any sinful Passions any more ruffle and discompose my Mind.

Blessed be thy Name for that Relish thou hast given me of spiritual Delights, that Desire of possessing the eternal Inheritance: Let the Enjoyments of Sense appear mean and contemptible; and let not the Pleasures of the World henceforward
any

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any more prevail upon me to transgress thy holy Laws.

Grant, O Lord, that I may walk worthy of these thy distinguishing Mercies, and live as becomes the Redeemed of the Lord. Without thee, O blessed Jesus, I can do nothing; without thee, who art the Sun of Righteousness, I shall walk in Darkness; without thee, who art the Physician of Souls, I shall languish and die; without thee, who art the Joy of all devout Minds, I shall consume my Days away in Sadness. Remain therefore, O Lord, and abide with me for ever; I shall then be enabled to do thy Will in this Life, and thereby be qualify'd to partake of thy Glories to all eternity in the next. *Amen, Amen.*

Directions.

¶ Thus having comply'd with the Duties of the Morning, you may refresh yourself with a temperate and chearful Meal, and thankfully enjoy the good things of this Life, which God hath blessed thee with. As to the Afternoon of this, and all other Lord's Days, you are piously and prudently to divide it between the publick Service, Family Duties, private Devotions, Offices of Charity, if they present themselves, and I will add, your own necessary Refreshment: For I am not so strict as totally to forbid you, some time upon that Day, to unbend your Mind, and relax your Thoughts, by any Company and Conversation that is instructive, and innocently diverting; but I absolutely forewarn you against all Places
of

of publick Resort, all Gamings, and sportful Exercises, as giving Offence to some, and bad Examples to others; for they are unsuitable to the Seriousness and Solemnity of the Day, and indeed savouring too much of Levity and Profaneness.

After these good Instructions and Devotions, if thou wouldest, my devout Christian! persevere in thy Duty, and desirest to lead an holy and godly Life for the future, I would advise thee by all means (after the following Meditation is ended) to make the second Part of this New Week's Preparation to be thy Companion for the Week ensuing; for it will furnish thee with such Devotions, Meditations, and Hymns, as will be acceptable to Almighty God, after thy having been a worthy Partaker of the Lord's Supper.

N.B. The Second Part of the New Week's Preparation (as well as the First Part) is printed only for EDWARD WICKSTEED, at the Black Swan in Newgate-Street, London.



MEDITATIONS.

Sund.
Even.

How to live well after a worthy receiving of the Holy Sacrament.

I.

IF thou would'st preserve thy Faith incorrupt, and thy Devotion from Distraction, content thy self with reverencing and admiring these holy Mysteries; and do not indulge a busy Curiosity, in bold and unprofitable Enquiries concerning them. For this is one way to damp a godly Zeal, and

H

to

Sund.
Even.

to perplex thy Mind with intricate and
endless Doubts.

II.

Happy is that Meekness and Poverty of Spirit, which industriously declines the rugged thorny Paths of Controversy and captious Disputes; and walks in the plain smooth Way of Duty, and Practical Religion; which studies God's Commands, and labours to understand things of a size with its Capacity, without troubling it self about his Doings and Decrees.

III.

Too many Instances there are of daring Men, who, by presuming to sound the deep Things of Religion, have cavilled and argued themselves out of all Religion. These Men mistake their Business. For the Thing required of a Christian, is not Penetration, and Subtilty of Wit, nice Distinction, or sublime Notions; but victorious Faith, and an honest holy Life; Sobriety, and Temperance, and Chastity, Justice and Charity, Piety and Devotion.

IV.

IV.

Sund.
Even.

These Doubts are not always sinful, nor always from themselves; but frequently owing to the Temptations of the Devil, and industriously scattered by him, with wicked Artifice and malicious Design. Be not therefore too anxious upon these Occasions. Trouble not thy self to argue nicely, nor employ thy Thoughts upon the Matter; nor hold thy self concerned to be able to answer every Cavil, which he puts into thy Head: But keep close to Scripture, and do thy Duty; and the Enemy will soon retreat, when he finds thee neglect his Attempts.

V.

Think not these inward Distractions a Sign that thou art forsaken of God. They are rather the contrary, and a Mark of Grace. God suffers them to exercise thy Patience, to try thy Constancy, to promote thy Spiritual Advantage. Proceed then in thy Christian Course with Resolution and Patience, and still frequent the Sacrament with stedfast Faith, and humble Reverence.

Sund.
Even.

VI.

Whatever there thou findest to exceed thy Understanding, put it to God's Account; and leave him to make it good, tho' thou canst not conceive, how it should be done. He will not deceive thee; but they, who rely upon their own Understandings, are sure to deceive themselves. For,

VII.

Remember, God hath said, that *he walks and dwells with the Humble, and shews his Ways to the Meek; that he reveal'd himself to Babes*, that he opens the Eyes of the Honest and Sincere; but hides his Grace and Knowledge from the Proud, and Wise in their own Sight. Human Reason may both deceive and be deceiv'd: But Faith has God for its Foundation, and cannot err; because depending upon One who is Truth it self, incapable of mistaking, or of imposing upon others.

VIII.

'Tis therefore highly fit, and in Matters of Religion absolutely necessary, that these two Principles should know
their

their Order, and respective Stations; ^{Sund.} and each contain it self within its proper Sphere. Faith (which supposes a Revelation received and acknowledg'd) ^{Even.} challenges the highest Place; and Reason ought to keep her distance, to serve and follow after, not to set Bounds to, or assume, and encroach, and usurp over, the Other. For,

IX.

Faith and Charity are the two Pillars, upon which Christianity stands; the two governing Principles of a good Man's Opinions and Actions. And their Authority and Influence is, in no one Instance, more considerable, than in this of the Blessed Sacrament. God is infinite and eternal, his Power unbounded, and incomprehensible. He *does whatsoever pleaseth him in Heaven and Earth*, and who can *understand his Council, or find out all his Methods?*

X.

If the Works of God were such, as Human Reason could penetrate with Ease, they would lose great part of their Glory. We should soon abate

A Morning Prayer

of our Awe and Veneration for their Author, if his Dealings were not above the Power of our Tongues to express, and the utmost Extent of our Imaginations to conceive. *O that Men*

Psal. cvii. *would therefore praise the Lord for his Goodness, and confess the Wonders that he hath done for*

Rev. xv. *the Children of Men! For great and marvellous are thy*

Works, O Lord God Almighty; How

Rom. xi. *unsearchable are thy Judgments, and thy Ways past*

finding out.



Morn.
Prayer

A Morning Prayer, to be used any Day in the Week.



O Most mighty and gracious God, to whom I am indebted for all the good Things I enjoy; for in thee I live, and move, and have my Being: I desire to adore and bless thy glorious Name, humbly beseeching thee to accept this my Morning Sacrifice of Praise and Thanksgiving for the comfortable Refreshment of the Night past, for thy Preservation of me

[and

[and my Family and all that belong to me] from Fire, Robbery and Tempest, and from all Perils and Dangers, and especially for bringing me in Health and Safety to the Beginning of this Day; in which I beseech thee, O Lord, to keep me without Sin.

Morn.
Prayer

Give me awful Thoughts of thy Divine Majesty, and such an humble, serious and devout Frame of Mind, that my Adoration may not rest in a meer outward Form of Godliness, but that I may always offer unto thee a lively Sacrifice, holy and acceptable in thy Sight.

Be with me, O Lord, this Day in all Places and upon all Occasions: Direct and guide me, sanctify and preserve me: Keep me both outwardly in my Body, and inwardly in my Soul: Defend me from the Power and Malice of the Devil, from the Corruptions of my own sinful Nature, and from those Sins especially that seem most habitual to me. Pardon, I beseech Thee, all the Sins I have at any Time committed, grant that I may die unto

H 4

Sin,

Morn.
Prayer

~ Sin, and rise again unto Righteousness; that henceforth being freed from Sin, all Things belonging to the Spirit may live and grow in me.

Direct me, O Lord, in all my Affairs; bless my Labours and Studies, and give me Grace to do my Duty in that State of Life, whereunto thou hast been pleased to call me, and make me therewith Content. Continue to me the Blessings I enjoy, supply me with those I want, and turn from me all those Evils which I have most righteously deserved; or which either the Malice of the Devil, or the Wickedness, or Misfortunes of the World may bring upon me. I resign, O God, and give my self to thy Providence; I submit myself to all the Events which it shall please Thee to bring upon me; and grant me always those Things, whether prosperous or adverse, that may best conduce, and be most profitable to my eternal Salvation. So, my God, do with me what thou seeest Good, and let thy Holy Will, be done in me, and by me, for the Sake of Jesus Christ our Lord. And, for this End, Teach

Teach me so to direct my Conversion as becometh the Gospel; and grant that I may this Day, and for ever, endeavour to mortify my corrupt Inclinations, to cleanse my self from all Filthiness of Flesh and Spirit, and to bring every inordinate Desire to the Obedience of thy Will.

Morn.
Prayer

Fill my Heart with such honest and upright Affections for Truth and Justice, that no Worldly Interest or Advantage, how promising or great soever, may be able to shake my Integrity, which I beg may be always supported by thy Providence, and in the Use of honest and lawful Means may improve that Talent, which thy infinite Wisdom and Goodness has committed to my Charge. Thus,

*[What follows, may be added at the +
in the Evening Prayer.]*

“ **B**E gracious, O most merciful
“ God, to the whole Race of
“ Mankind; Pity the deplorable State
“ of those that know thee not, and
“ have never heard of thy Name; Re-
“ form the Wicked and Impenitent;
“ and

Morn.
Prayer

“ and let all that name the Name of
“ Christ depart from Iniquity.

“ Let every one of my Friends and
“ Relations, O God, be of the Number
“ of those whom thou lovest and
“ delightest in. Defend them from
“ the Evils and Temptations of this
“ World; and grant them whatever
“ thou see'st needful both for their Souls
“ and Bodies.”

O my God! relying firmly on thy
gracious Promises, I commend into
thy Hands my self and all that thou
hast given or blessed me with, my Soul
and Body, and all my Relations; keep
us from all Evil, lead us into all Good,
carry us safely through the Dangers and
Temptations of this wicked World, to
that Place of everlasting Rest and Peace,
which thou hast prepared for those
that die in the Lord, through the
Merits of thy beloved Son Jesus Christ
my Lord and Saviour, in whose Words
I sum up and recommend the Wants
of all Mankind, together with my own,
saying, *Our Father which art in Hea-*
ven, &c.

An



An Evening Prayer, to be used any
Day in the Week.

Even.
Prayer

O Lord ! Thou hatest Iniquity with a perfect Hatred, yet I am assured, that thou delightest in the Ways of Mercy ; that thou art a tender Lover of Souls ; and not only permittest, but invitest us, miserable Creatures, to come unto thee. With humble Confidence then, O Lord, I lift up my Soul unto thee, beseeching thee, in much Mercy, to look upon me, and to ease me of the Burthen of my corrupt and sinful Inclinations.

Forgive, I meekly beseech thee, whatever I have done amiss this Day, and all my Life past, either against thee, my Neighbour, or my self ; O cleanse me from all my secret and unknown Transgressions : And, O merciful Father, grant that I may seriously consider, and reflect upon the Foulness and Deformity of Sin ; and what dreadful Threatenings thou hast denounced against it ; that I may become a true and sincere Mourner for my past Sins ;

Even.
Prayer

Sins; and, as far as is possible, redeem my mis-spent Time, by employing the Remainder of my Days in thy Service, and to thy Glory.

Give me, O Lord, a new Heart, new Affections, and new Desires; that I may love thee with more Sincerity, and serve thee with greater Faithfulness than I have ever yet done.

Teach me, O Lord, so to number my Days, that I may apply my Heart unto true Wisdom.

Let me never be separated from thee; but grant that I may be of the Number of thy faithful and obedient Servants, who are united to thee by Grace and good Works in this Life, and will hereafter live with thee in endless Bliss and Happiness. And,

Grant that in the Days of Health and Prosperity I may consider my latter End, and remember and provide for that great Account which I must one Day give before the Judgment-Seat of Christ; that when the Hour of my Departure shall come, I may meet Death without Fear and Amazement;

ment; and with a well-grounded Hope of thy Mercy and Goodness, may chearfully resign up my Soul into thy Hands; and may be willing, and even desirous to leave this World, when thou, my God, in thy great Wisdom, shalt see it fitting.

Be mindful, O Lord, of all that are in any Affliction or Distress. Relieve and Comfort those that suffer for the Testimony of a good Conscience, or that labour under the Torments of a wounded Spirit. Let the sorrowful Sighing of the Afflicted come before thee, and deliver them in thy good Time out of all their Troubles.

Those Paragraphs in the Morning Prayer, mark'd thus " may be added here.]

† To these my Prayers and Intercessions, I desire to add my unfeigned Praises for all thy Blessings, spiritual and temporal. I bless thee more particularly for the Mercies of the Day past; for preserving me in Health and Safety; and delivering me from the Evils which I have most justly deserved.

Give

Even.
Prayer

Even.
Prayer

Give me Grace to make a right Use and Improvement of all thy Mercies; and vouchsafe, O Lord, to continue to me thy gracious Favour and Protection. Be thou pleased of thy great Goodness to take me, [*my dear Wife and Children*] and all that belong to me this Night, under the Care of thy good Providence. Defend us from all Perils and Dangers; and after the comfortable Refreshments of Rest and Sleep, raise us up in Health and Safety, with Hearts full of Love to thee, and Zeal to thy Service, through Jesus Christ our Lord, in the fullest Sense of whose Words I pray to be heard; saying, *Our Father, &c.*]

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The NEW
Week's Preparation

For a Worthy receiving of the
Lord's Supper,

As
Appointed and Practised

By the
CHURCH of ENGLAND;

Part the Second :

Consisting of

MEDITATIONS, PRAYERS, and HYMNS
suitable for the *Sunday-Evening* on *Sacra-*
ment Day, and for the *Morning* and *Evening*
of every Day in *that Week*.

WITH

A FORM of Daily SELF-EXAMINATION :

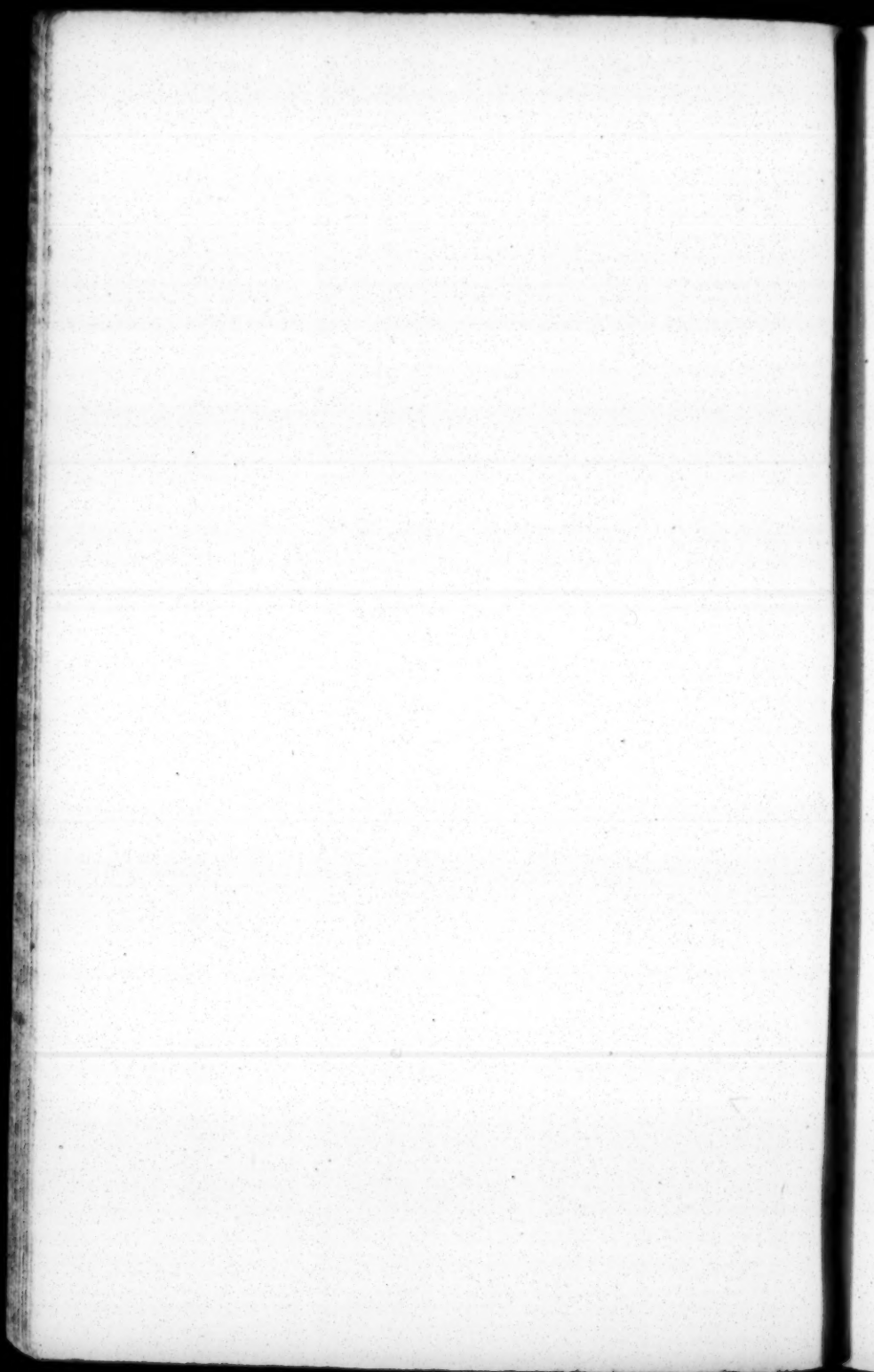
AND,

In the Course of these MEDITATIONS, those *Doubts*, and
Scruples which are apt to *disturb* and *render* the Minds of
devout Communicants *Uneasy*, are clearly stated, and finally
removed.

L O N D O N :

Printed for EDWARD WICKSTEED, at the *Black-*
Swan in *Newgate-street*. 1738.

revised & Printed only for E.^d Wicksteed according to An Act of Parliament.



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OF THE
New Week's PREPARATION.



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A Familiar and Comprehensive
EXPLANATION

Of that PART of the
CHURCH-CATECHISM,
WHICH

Relates to the Sacrament of the *Lord's Supper*, as warranted and supported by *Scripture*.

HE Church tells us, that *Christ has Ordained only two Sacraments, as generally necessary to Salvation; That is to say, Baptism and the Supper of the Lord (a).* Now, *Baptism* was Instituted by Christ, to be
A 3 the

(a) 1 Cor. xii. 13. x. 2, 3, 4. Jo. xix. 34. 1 Jo. v. 6, 8.

xviii A Scriptural *Explanation*, &c.
 the Rite of Admission into his
Church (b), and is answerable to Cir-
 cumcission among the *Jews* (c). *The*
Lord's Supper was Ordained for the
 Exercise, and Confirmation of our
 Faith in Christ, (d) and appointed
 by him instead of the *Jewish* Pass-
 over (e); and these are thus *necessary*
to Salvation, viz. *Baptism* is *necessa-*
ry thereto, as being the appointed
 Instrument of our Regeneration or
 new Birth (f); and the *Lord's Sup-*
per as being that Spiritual Food by
 which we are nourished up to ever-
 lasting Life (g), the former to be only
once (h), the latter *often* (i), received.

These Ordinances ministering to
 such great Ends, we say are only
Generally

(b) Acts ii. 41. viii. 12. x. 48. Matt. xxviii.
 19. Heb. vi. 1, 2. (c) Col. ii. 11, 12. Gen.
 xvii. 9, 12, 23, 27. Phil. iii. 3. (d) 1 Cor. xi.
 23, 24, 25. Luke xxii. 19, 20. (e) 1 Cor. v. 7,
 8. Exod. xii. 3, 21, 22, 23, 27. Jo. i. 29.
 1 Pet. i. 18, 19. (f) Jo. iii. 5. i. 12, 13. Tit.
 iii. 5. 1 Pet. ii. 2. (g) Jo. vi. 53. Eph. v. 29.
 Col. ii. 19. Jude xx. 21. 1 Cor. xi. 33, 34.
 (h) Eph. iv. 5. Jo. iii. 4. Rom. vi. 10. (i) Acts
 ii. 42. 1 Cor. xi. 25, 26. Luke xiv. 15. Jo.
 vi. 34.

• A Scriptural *Explanation*, &c. xix

Generally, and not *Absolutely* necessary to Salvation, because we dare not take upon us to exclude all hope of God's Mercy in such extraordinary Cases, as the want of Opportunity or Capacity of receiving them reduces Mankind often unto(*k*). But as the *Jews* were obliged under the severest Penalty to be Circumcised(*l*), and keep the Passover (*m*); so our Guilt and Danger will be *proportionably* great, in not observing, when it is in our Power, these *two* more easy Institutions (*n*), which are not only of a higher Authority (*o*), but also the distinguishing Badges (*p*) of a more excellent Profession (*q*).

By the Word SACRAMENT the Church tells us, is meant an outward and visible Sign of an inward and Spiritual Grace, given unto us,
A 4 *Ordained*

(*k*) Mat. xii. 7. Jos. v. 5, 6, 7. Luke xxiii. 43. 1 Cor. v. 12, 13. (*l*) Gen. xvii. 14 Exod. iv. 24, 25, 26. (*m*) Numb. ix. 13, &c. Exod. xii. Mat. xxvi. 18. (*n*) 1 Jo. v. 3. 2 Kings v. 13. Jo. v. 40. (*o*) Heb. xii. 25. ii. 2, 3. x. 28, 29. 1 Jo. ii. 4. Jo. xiii. 8. Pf. ii. 12. (*p*) 1 Cor. xi. 26. 2 Tim. ii. 19. (*q*) Jo. i. 17. 2 Cor. iii. 7, 8, 9.

xviii A Scriptural *Explanation*, &c.
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 by him instead of the *Jewish* Pass-
 over (e); and these are thus *necessary*
to Salvation, viz. *Baptism* is *necessa-*
ry thereto, as being the appointed
 Instrument of our Regeneration or
 new Birth (f); and the *Lord's Sup-*
per as being that Spiritual Food by
 which we are nourished up to ever-
 lasting Life (g), the former to be only
once (h), the latter *often* (i), received.

These Ordinances ministring to
 such great Ends, we say are only
Generally

(b) Acts ii. 41. viii. 12. x. 48. Matt. xxviii.
 19. Heb. vi. 1, 2. (c) Col. ii. 11, 12. Gen.
 xvii. 9, 12, 23, 27. Phil. iii. 3. (d) 1 Cor. xi.
 23, 24, 25. Luke xxii. 19, 20. (e) 1 Cor. v. 7,
 8. Exod. xii. 3, 21, 22, 23, 27. Jo. i. 29.
 1 Pet. i. 18, 19. (f) Jo. iii. 5. i. 12, 13. Tit.
 iii. 5. 1 Pet. ii. 2. (g) Jo. vi. 53. Eph. v. 29.
 Col. ii. 19. Jude xx. 21. 1 Cor. xi. 33, 34.
 (h) Eph. iv. 5. Jo. iii. 4. Rom. vi. 10. (i) Acts
 ii. 42. 1 Cor. xi. 25, 26. Luke xiv. 15. Jo.
 vi. 34.

• A Scriptural *Explanation*, &c. xix
Generally, and not *Absolutely* necessary to Salvation, because we dare not take upon us to exclude all hope of God's Mercy in such extraordinary Cases, as the want of Opportunity or Capacity of receiving them reduces Mankind often unto(*k*). But as the *Jews* were obliged under the severest Penalty to be Circumcised(*l*), and keep the Passover (*m*); so our Guilt and Danger will be *proportionably* great, in not observing, when it is in our Power, these *two* more easy Institutions (*n*), which are not only of a higher Authority (*o*), but also the distinguishing Badges (*p*) of a more excellent Profession (*q*).

By the Word SACRAMENT the Church tells us, is meant an outward and visible Sign of an inward and Spiritual Grace, given unto us,

A 4 Ordained

(*k*) Mat. xii. 7. Jos. v. 5, 6, 7. Luke xxiii. 43.
 1 Cor. v. 12, 13. (*l*) Gen. xvii. 14 Exod. iv.
 24, 25, 26. (*m*) Numb. ix. 13, &c. Exod. xii.
 Mat. xxvi. 18. (*n*) 1 Jo. v. 3. 2 Kings v. 13.
 Jo. v. 40. (*o*) Heb. xii. 25. ii. 2, 3. x. 28, 29.
 1 Jo. ii. 4. Jo. xiii. 8. Pf. ii. 12. (*p*) 1 Cor. xi. 26.
 2 Tim. ii. 19. (*q*) Jo. i. 17. 2 Cor. iii. 7, 8, 9.

xx A Scriptural *Explanation*, &c.

Ordained by Christ himself, as a Means whereby we receive the same, and a Pledge to assure us thereof. Now for the clearer understanding this Account which the Church gives us of a *Sacrament*, it is necessary that the several Parts of which, it consists, should be distinguished: and therefore you are to observe, that we are therein Taught, that to constitute a *Sacrament*, there must be, *First*, something discernable and apparent to our Senses; which, *Secondly*, must represent some Spiritual Grace and Favour vouchsafed us by God; *Thirdly*, that outward Sign must be of *Christ's* own Institution; and, *Fourthly*, appointed by him as a Means of conveying to us this inward Grace, and as a Seal and Token of assurance, that he will bestow the *one*, upon those who do *worthily* receive the *other*; and as these Properties are only to be found in *Baptism* and the *Supper of our Lord*, no other *Religious Rite* can be truly called, or ought to be esteemed a *Sacrament*.

Now

A Scriptural *Explanation*, &c. xxi

Now the Parts of which a Sacrament consists are two, *viz.* *The outward visible Sign, and the inward Spiritual Grace*; Thus outward sensible Things can be a *Means* of conveying, and *Pledges* of assuring of Divine Grace and Favour. For, although these *Sacramental Signs* were ordained by God in gracious Condescension to our Infirmities (*a*), thereby to inform our Understandings (*b*), to refresh our Memories (*c*), and to exite our Affections (*d*); yet their farther Efficacy is not owing to any Power in themselves, but to the Blessing of Christ upon his own Institutions and Appointments (*e*); and we are not to doubt, but that, in the right Use of the *outward Means*, he will, by the Power of his Spirit, but in a Manner unknown to us (*f*), Convey (*g*), and Confirm (*h*), in *Baptism*, and

A 5

Con-

- (a) 1 Cor. xiii. 12. iii. 1, 2. Rom. vi. 19.
(b) Rom. vi. 4. Gal. iii. 1. (c) Exod. xii. 27.
Heb. x. 3. Luke xxii. 19. (d) Zec. xii. 10.
Jo. i. 29. Rev. i. 7. (e) 1 Cor. iii. 7. 2 Cor.
i. 21. (f) Jo. iii. 8. (g) Tit. iii. 5. Mark xvi.
16. Gen. xvii. 11. (h) Acts xxii. 16. ii. 38.
Rom. iv. 11. Eph. i. 13, 14.

xxii A Scriptural *Explanation*, &c.

Convey (*i*), and Confirm (*k*), in the *Lord's Supper*, to the worthy Receivers thereof, the Divine Grace signified thereby, according to his own most true Promise (*l*).

The Church teaches us, *that the outward visible Sign [or form] in Baptism is Water, wherein the Person is Baptized in the Name of the Father, and of the Son, and of the Holy Ghost.* Now *Water* is peculiarly fitted to the Purpose for which it is here appointed; forasmuch as cleansing is one well known Property of *Water*, it is evidently a fit *Sign* to denote our being washed from Sin (*m*), by Virtue of the Blood of Christ (*n*); and since all Men were to be invited into his *Church*, and some *form* of Admission to be *Ordained*, it argued great Wisdom and Goodness in our Lord, to take away that *painful Rite of Circumcision*,
and

(*i*) Jo. vi. 57. 1 Cor. x. 16. (*k*) Mat. xxvi. 28.
(*l*) Heb. x. 23. 1 Theff. v. 24. (*m*) Eph. v. 25,
26. Acts xxii. 16. Tit. iii. 5. Heb. x. 22.
1 Cor. x. 1, 2. (*n*) 1 Jo. i. 7. Heb. ix. 14.

xxiv A Scriptural *Explanation*, &c.

gard to its superior Dignity and the Intimation of *Scripture* (c), have appointed the *Lord's House* (d), and the *Lord's Day* (e), and the *fore-part* of that Day (f) for the stated Celebration thereof. And you are to take Notice, that it is ordered to be received *three times* a Year at *least* (g), whereof *Easter* to be one (h), in the humble Posture of Kneeling (i); and with all those inward Acts of suitable Devotion (k), which a most excellent Office of Administration (l) cannot but raise in every attentive Communicant (m). The Church assures us, that *the Sacrament of the Lord's Supper was Ordained for the continual Remembrance of the Sacrifice and Death of Christ*,

(c) 1 Tim. iii. 16. Dan. x. 21. (d) 1 Cor. xi. 22. De. xii. 5, 6. xvi. 2. Ps. xxvii. 6. (e) Acts xx. 7. Rev. i. 10. (f) 1 Cor. xi. 20, 21. Acts ii. 15. (g) Exod. xxiii. 14, 17. De. xvi. 16. Heb. x. 1. xiii. 15. Acts ii. 42. (h) 1 Cor. v. 7, 8. Exod. xii. 17. De. xvi. 1. Numb. xi. 13. (i) Phil. ii. 9, 10, 11. Rom. xiv. 11. Eph. iii. 14, 19. Mark i. 40. (k) Ps. li. 17. Is. lvii. 15. xxv. 1. Ps. lxiii. 5. xcix. 5. Mat. xxvi. 30. Col. iii. 16. (l) 1 Cor. xiv. 26, 40. (m) Ec. v. 1. Mat. xv. 8.

A Scriptural *Explanation*, &c. xxv
Christ, and of the Benefits which we
receive thereby; and this *Memorial*
of Christ's Death is to be a standing
Service in his Church, so long as it
continues Militant here in Earth, for
Christ did Institute, and in his holy
Gospel Command us to continue a
perpetual Memory of that his Precious
Death, until his coming again (*n*).
Now, the Death of Christ is called a
Sacrifice, because that our heavenly
Father, of his tender Mercy, gave
his only Son Jesus Christ, to suffer
Death upon the Cross for *our Re-*
demption; who made there (by his
own Obligation of himself once offer-
ed) a full, perfect, and sufficient *Sa-*
crifice, Oblation and Satisfaction for
the Sins of the whole World(*o*); and
thereby we receive the Benefits of ob-
taining remission of our Sins, and of
being made partakers of the Kingdom
of Heaven (*p*): And by this we are
to

(*n*) 1 Cor. xi. 26. Acts i. 11. Mat. x. 32, 33.
Heb. ix. 28. (*o*) Heb. ix. 26. vii. 27. Jo. i. 29.
2 Cor. v. 21. 1 Pet. iii. 18. (*p*) Heb. ix. 28,
12. x. 10, 12, 14, 18. Rom. v. 10. 2 Cor. v.
21. Col. i. 21, 22.

xxvi A Scriptural *Explanation*, &c.

to understand, that as the Son of God did vouchsafe to yield up his Soul by *Death* upon the Cross, for our Salvation; so it is the Duty of all Christians to receive the Communion, in *remembrance of the Sacrifice of his Death*, as he himself hath commanded; and to do it so frequently, that they may always have a fresh and lively Remembrance thereof, in their Minds (*q*).

Now the Church teaches us, that *the outward Part or Sign of the Lord's Supper is Bread and Wine which the Lord has commanded to be received*; and from hence we are to observe, that notwithstanding it is our Duty to rest satisfied in our Lord's Will and Pleasure, without seeking after a Reason for his appointments (*r*); we cannot but observe, that, as our Spiritual Purification is appositely represented by Water, in the other Sacrament, so is our Spiritual Sustenance by Bread and Wine,
in

(*q*) 1 Cor. xi. 25, 26. (*r*) 1 Cor. xi. 23, 24, 25.

in this (*f*); and that, both being Parts of one compleat Nourishment, and equally insignificant (*t*), this Sacrament is commanded to be administered in both Kinds (*u*). The Church likewise tells us, that *the inward Part or Thing signified, is the Body and Blood of Christ*; by which we are to understand, that God did not only give his Son Jesus Christ to die for us, but also to be our Spiritual Food and Sustenance in this Holy Sacrament (*w*); and that, if we receive it with a true penitent Heart and lively Faith, we do *Spiritually* eat the Flesh of Christ and drink his Blood (*a*): And you are to infer from what the Church thus teaches in the Communion Service, which she also teaches in the Thirty-nine Articles; namely, that the Body of Christ is given, taken, and eaten in the Supper, only after a Heavenly and Spiritual Manner; and that the

Means

(*f*) Pf. civ. 15. Ju. ix. 13. 1 Tim. v. 23. (*t*) 1 Cor. ix. 24, 25. x. 16. (*u*) Mar. xiv. 22, 23. 1 Cor. x. 16, 17, 18. Jo. vi. 55. (*a*) Mat. xxvi. 26, 27, 28.

xxviii A Scriptural *Explanation*, &c.

Means, whereby the Body of Christ is received and eaten in the Supper, is Faith (*b*). The Church tells us, that *the Benefits whereof we are partakers thereby, is the Strengthening and Refreshing our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine*; and in this Ordinance our Souls are Strengthened by the most solemn Exercise of our Faith, and other Religious Acts (*c*); and by that supernatural Grace, which we receive from this Spiritual Food, to enable us for the better performance of our Christian Duty for the future (*d*), our Souls are also refreshed by the comfortable Assurance, thereby given us, of God's Favour and gracious Goodness towards us (*e*); and that we are very Members incorporate in the mystical Body of his Son, which is the blessed Company of all faithful People;

(*b*) Jo. vi. 35, 40, 47, 63. i. 12. Gen. iii. 1. Eph. iii. 17. (*c*) 1 Tim. iv. 7. Heb. v. 14. (*d*) Jo. vi. 56. 2 Cor. xii. 9. Phil. iv. 13. Pf. cxxxviii. 3. Mat. xxv. 29. (*e*) Rom. viii. 32. 1 Jo. iv. 9. Jo. xiii. 1.

A Scriptural *Explanation*, &c. xxix

People (*f*); and are also Heirs thro' Hope of his everlasting Kingdom, by the Merits of the most precious Death and Passion of his dear Son(*g*). Now, from the foregoing Account of this Sacrament you are to understand, that when you come to the Lord's Table, you are to eat the Bread *in remembrance* that Christ's Body was broken for you; and to drink the Wine *in remembrance* that Christ's Blood was shed for you; esteeming and receiving these Elements, not as common Bread and Wine, but as consecrated to represent the Body and Blood of Christ, to all Spiritual intents and purposes; and firmly believing that you shall verily and indeed, partake of all those Graces and Blessings, which Christ merited for Mankind by his Death, and which this Sacrament was designed to convey to every one that comes Holy and Clean to such a Heavenly Feast, in the

(*f*) Eph. v. 30. 1 Jo. i. 3. 1 Cor. xii. 13.
(*g*) 1 Jo. v. 11. ii. 25. Jo. vi. 51, 54, 57, 58.
Tit. i. 2. iii. 7. Heb. vi. 17, 20. xii. 22, 23, 24.

xxx A Scriptural *Explanation*, &c.
the Marriage Garment required by
God in holy Scripture.

We are taught by the Church,
*that it is required of them who come
to the Lord's Supper, to examine
themselves, whether they repent them
truly of their former Sins, stedfastly
purposing to lead a new Life; have
a lively Faith in Gods Mercy through
Christ, with a thankful remembrance
of his Death; and be in Charity
with all Men:* And all Persons are
more especially to *Examine* into the
State of their Souls, before they
come to the Lord's Supper, because
without Repentance we are not ca-
pable of that Pardon, which is here
offered us (*a*); nor can any but
Believers discern the Lord's Body in
this Sacrament (*b*), or reap any Spi-
ritual Advantage from receiving it(*c*).
It is a Sacrifice of Praise for our Re-
demption by the Death of Christ,
and therefore we are to receive it, as
by

(*a*) Mat. xviii. 3. 1 Cor. x. 21. v. 8. Rom.
ii. 4. (*b*) 1 Cor. xi. 29, 30, 31. 2 Cor. xiii. 5.
Heb. x. 22, 29. 2 Ch. xxx. 18, 19, 20. (*c*) Mar.
vi. 16. Jo. viii. 24

A Scriptural *Explanation*, &c. xxxi
 by Faith, so with Thanksgiving (*d*);
 and forasmuch as it is a Feast of
 Love, and signifies the Conjunction
 of Christians in one Spiritual Body (*e*),
 it is necessary that those who re-
 ceive it should be in Charity with all
 Men (*f*). Nevertheless, though upon
 Examination a Man should not find
 himself thus qualified, that will
 not excuse him from receiving, be-
 cause as the Graces, now called forth
 to be vigorously exerted, ought to
 be the standing Temper and Habit
 of our Minds; and one chief Design
 of this Sacrament is to confirm and
 fortify us in them; he who absents
 himself, upon pretence of wanting
 them, does only wickedly plead one
 great Fault in defence of another,
 and is therefore the more inexcusa-
 ble (*g*): There are some People got
 into such a way of thinking, as to
 believe that the Peril of unworthy
 Receiv-

(*d*) Heb. xiii. 15. Eph. v. 20. 1 Pet. ii. 5.
 (*e*) 1 Cor. x. 17. xii. 12, 13. Rom. xii. 5.
 (*f*) Eph. v. 2. 1 Jo. iv. 11. Jo. xiii. 34. xv. 12.
 Heb. xiii. 16. (*g*) Is. xxx. 1. 2 Ch. xxviii. 13.
 Rom. vi. 1.

xxxii A Scriptural *Explanation*, &c.

Receiving is so great, that a Man had better stay away, than run the Hazard thereof; the Danger is indeed great to them who will presume to eat this Bread, and drink this Cup of the Lord, *rashly* and *unadvisedly* (*a*): But it is no less dangerous to them, who stand out in Disobedience (*b*) to the last and dying Command of their dearest Saviour (*c*), and reject his Invitation to so many great Spiritual Advantages (*d*), upon pretence of that Danger, which it is in their own Power to avoid (*e*); the Result of which is, that there can be no *Compounding* in this Case; and that our Safety consists in resolving to do the Duty required, and to take the best Care so to prepare ourselves, that the Performance may be accepted by God (*f*). I
will

(*a*) 1 Cor. xi. 27, 30. x. 21, 22. Mat. xxii. 11, 12, 13. 2 Ch. xxx. 18, 19, 20. Ps. l. 16. Pr. xxi. 27. Ec. v. 1. (*b*) Mat. xxii. 2, 8. (*c*) 1 Cor. xi. 23, 24. (*d*) Mat. xi. 28. If. lv. 1. Jo. vii. 37. v. 40. vi. 35, 68. Pr. ix. 6. (*e*) 1 Cor. xi. 31. Ps. xxxii. 5. 2 Ch. xxx. 8. (*f*) 1 Cor. xi. 28. If. lv. 6, 7. Pr. xxviii. 13.

A Scriptural *Explanation*, &c. xxxiii
will not say that no Accident whatsoever should interfere with your Observance of this Duty, but when any unavoidable Impediment interposes, it is to be removed and the Omissions repaired, as soon as possible (*g*): Let us now look into the Nature of those Duties which are required of them who come to the Lord's Supper, so as to be received as worthy Partakers of that Holy Table: In the *first* place let us consider, that to *repent us truly of our former Sins*, is to examine our Lives and Conversations by the Rule of God's Commandments (*h*); and whereinfoever we shall perceive ourselves to have offended, either by Will, Word, or Deed, there to bewail our own Sinfulness (*i*), and to confess ourselves to Almighty God (*k*), with full purpose of Amendment of Life (*l*);
and

(*g*) Num. ix. 10, 11, 6, 7, 8. 2 Ch. xxx. 1. 4.
(*h*) La. iii. 40. Ps. cxix. 59. lxxvii. 6. 2 Cor. xiii. 5. Ga. vi. 4. (*i*) 2 Cor. vii. 10, 9, 11. Ps. li. 17. Joel ii. 12, 13. (*k*) Luke xv. 21. Ps. li. 3. 1 Joel i. 9. (*l*) Ps. cxix. 106. 1 Pet. iv. 1, 2. Acts xxvi. 20. Mat. iii. 8. Phi. i. 11.

xxxiv A Scriptural *Explanation*, &c.
and if we shall perceive our Offences
to be such, as are not only against
God, but also against our Neighbour,
then we must reconcile ourselves
unto them (*m*), being ready to make
Restitution and Satisfaction according
to the utmost of our Powers, for all
Injuries and Wrongs done by us to
any other (*a*); and this is no other
than we are obliged to by *common*
Justice: But *Charity* goes farther,
and requires of us to be likewise
ready to forgive others that have of-
fended us (*b*), as we would have
Forgiveness of our Offences at God's
Hand (*c*); and when upon Exami-
nation we find that we truly and
earnestly repent us of our Sins, and
are in Love and Charity with our
Neighbours, and intend to lead a
new Life, following the Command-
ments of God, and walking from
henceforth in his Holy Ways, we
must

(*m*) Mat. v. 23, 24. Rom. xii. 18. 1 Tim. ii. 8.
(*a*) Luke xix. 8, 9, 10. 1 Sam. xii. 3. Ezek. xxxiii. 14, 15. (*b*) Eph. iv. 32. Col. iii. 12, 13.
(*c*) Luke vi. 37. Mat. vi. 12, 14, 15.

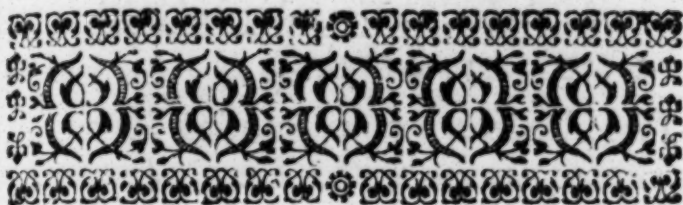
A Scriptural *Explanation*, &c. xxxv
 must then draw near without fear(*d*),
 and take that Holy Sacrament to
 our Comfort(*e*); firmly believing,
 that Almighty God for the Sake of
 our Blessed Redeemer, and in Re-
 gard to the Merits of his Death,
 will mercifully Pardon, and gracious-
 ly receive us, as worthy Communi-
 cants(*f*). Besides this, it is farther
 required of us to behave with all possi-
 ble Reverence and Devotion, when we
 present ourselves amongst our Bre-
 thren that come to feed on the
 Banquet of that most Heavenly
 Food(*g*); and above all Things,
 as our principal Business at the
 Altar(*h*) is to give most humble
 and hearty Thanks to God the
 Father, the Son, and the Holy
 Ghost, as for all the Blessings
 vouch-

(*d*) Mat. xiv. 27. viii. 26. Luke xii. 32. 2 Tim.
 1. 7. 1 Jo. iv. 18. (*e*) Mat. x. 49. Luke viii.
 48. Mat. v. 4. xii. 20. Luke iv. 17, 21. Is. xl.
 i. 2. (*f*) Heb. x. 19, 23. vii. 25. 1 Pet. i. 4.
 Luke xv. 20. (*g*) Ps. lxxxix. 7. xciii. 5. Heb. xii.
 28. Mat. xxi. 37. Acts xx. 19. (*h*) Ps. xxvi. 6.
 7. xxxiv. 3. lvii. 7. cviii. 1. cxl. 1.

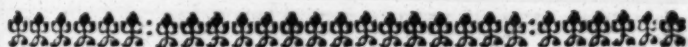
xxxvi A Scriptural *Explanation*, &c.
vouchsafed unto us (*i*), so especially
for the Redemption of the World,
by the Death and Passion of our Sa-
viour Christ, both God and Man (*k*).
To whom we should at all Times,
but more especially at these Oppor-
tunities of commemorating this in-
estimable Love of the Son of God,
dying for us wretched Sinners, be
most thankful, and filled with con-
tinual Praises to Father, Son, and
Holy Ghost, who Created, Redeem-
ed and Sanctified us and all the
World, thro' Jesus Christ our Lord.

(*i*) Pf. cxvi. 12, 13, 17. ciii. 1. 5. cxlvii. 1.
Eph. v. 20. 1 Th. v. 18. (*k*) Rev. v. 12, 13.
Luke ii. 14. 1 Corinthians xv. 57. 2 Cor. i. 3.
Col. iii. 17.

T H E



THE
SECOND PART
OF THE
New Week's Preparation.



A Preparatory Prayer.



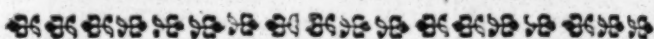
Blessed Lord ! who hast ^{Sund.}
commanded, and invited ^{Even.}
us to pray unto thee ; O
let thy Spirit help my In-
firmities ; and do thou so dispose my
Mind, and prepare my Heart, that
my Prayers and Praises may be ac-
ceptable in thy Sight, through the
Mediation, and for the Sake of Jesus
Christ, thy Son, our Lord. *Amen.*

N.B. *This Prayer may properly be used every Morn-
ing and Evening to begin your Devotions.*

Part II.

B

The

Sunl.
Even.

*The Meditation for Sunday Evening,
after receiving the Lord's Supper.*

*Upon the fallen State of Man, and
the great and gracious Work of his
Redemption thro' Jesus Christ.*

I.

HAVING now, my Soul! received the *Holy Sacrament* of the Lord's Supper, it is highly necessary (since we have not already done it) that we should inform our selves carefully of the *Nature* and *End* of this *Sacred Institution*; what is meant by this *Holy Action*; to what Purpose it was ordained; and what *Benefits* and *Advantages* are to be Expected from it? Now, if any one goes to the *Holy Communion* without considering the Reason of that Ordinance, and the very great Concern he has in it; or, without Understanding the Necessity and Advantage of a Redeemer, he will be sure to go with Indifference, and of course
return

For the Sacrament. Part II.

3

return without that Benefit, which ^{Sund.} ^{Even.} he might otherwise Hope for and Expect. Therefore, *wj*

II.

That this, my Soul! may not be our own Case, it is necessary that we should well consider what Account the Holy Scriptures have given us of the Condition we are in, not only with Respect to this Life, but also to that which is to come. We are there assured, that we are Sinners *by Nature*, and that, as such, God cannot take Pleasure in us; and that, should we happen to die before we are restored to his Favour, we shall be separated from him, and be miserable to all Eternity. Does not this Consideration necessarily lead us to enquire, how the Nature of Man came to be thus disordered, and prone to Evil? for, we must not imagine that the infinitely good God ever created Man in such a State of Corruption as we now see and feel him to be in; but that he must have

Sund.
Even.

fallen into this deplorable Condition, since he came out of the Hands of his Creator, the Just and Great God, of which we have the following Account.

III.

Our first Parents † *Adam* and *Eve*, from whom sprang all Mankind, were created in the Image of God, that is, Holy and Innocent, having a perfect Knowledge of their Duty; a Command over their Will and Affections; and a Power, through the Grace of God, to do what they saw fitting to be done in this Happy Condition; they were placed in Paradise in a State of Tryal, with a Promise of Happiness and Immortal Life; if they should continue to Love, Fear, Honour, and Obey their Creator: and they had also an express Warning of the dreadful Consequences of their future Disobedience and departing from their Duty.

IV.

Yet for all this Warning, thro'
 † Gen. iii. the

For the Sacrament. Part II.

5

the Temptation of the Devil, (as St. ^{Sund.} ^{Even.} Paul describeth the fallen State of Man, and we have found by *sad Experience*) *there was a Law in their Members warring against the Law of their Mind; that the Good, which they would, they did not, but the Evil, that they would not, that they did,* * they transgressed the Commands of God; and, by so doing, they did not only forfeit all their Right to the Promise of Eternal Life and Happiness, but they also contracted such a Blindness of the Understanding; such a Disorder in their Will and Affections, that all their Posterity feel it to their Sorrow, being made thereby subject to Sin, the Punishment whereof is Death and Misery Eternal.

V.

Nevertheless, the Greatness of this Punishment inflicted upon our first Parents and their Posterity enables us to judge of the Nature and

* Rom. vii.

Sund.
Even.

Greatness of their Sins; for God being infinitely just and holy could not inflict any Punishment greater than their Sin deserved; and after all this God of his great Goodness provided such a Remedy as that neither they, nor any of *their* Posterity should on Account of their Fall be eternally miserable, except it was their own Fault and wholly owing to themselves.

God, therefore, in consideration of a Redeemer, one of the Seed of the Woman, who should make full Satisfaction to the Divine Justice for their Transgression, and who should bruise the Head, or break the Power of the Serpent, (the Devil) who tempted them to Sin. In Consideration (I say) of this promised Seed God entered into a *New Covenant* with them, by way of Remedy for what was past and could not be undone; which Covenant was this, that upon Condition of their sincere Repentance and sincere Obedience hereafter, they should be restored to the Favour of God,

for the Sacrament. Part II.

7

God, and after Death to that Life ^{Sund.}
and Happinefs, which in their State ^{Even.}
of Innocence was promised to them
without ever tafting of Death; which
Favour they had forfeited by their
Difobedience. And

VI.

Now, O my Soul, that we may be
fully convinced of the Neceffity and
Bleffing of a Redeemer, we ought
to know and confider, that our Sa-
viour and Redeemer did not come till
after Mankind had been tried in all
Conditions: In a State of Innocence;
under his own Reason; and under
the Law given by *Mofes*; all which
Methods of Providence, thro' the per-
verfe Will of Man, had been render-
ed ineffectual for the Amendment
of the World. And becaufe God
decreed that *without fhedding of
Blood there could be no remiffion of
Sin* *: And it being impoffible that
the Blood or Life of any Creature,
or of any mortal Man, could attone

* Heb. ix. 22.

Sund.
Even.

for, or take away the Guilt and Punishment due to Sin; our gracious God, both to give to Mankind the greatest Token of his Love, and at the same time to shew how great his Hatred to Sin is, by the greatness of the Punishment it required, he sent his only Son to be a Propitiation for our Sins, that is, to make Satisfaction to his Justice, and to take off the just Displeasure which he had declared against Sinners. Upon this

VII.

Jesus Christ his Son (blessed for ever be his Goodness!) knowing how dreadfully sad the Condition would be of all such who should live and die under the Displeasure of God, and what unconceivable Happiness they would deprive themselves of, moved with Compassion for so great a Calamity, undertook to obtain their Pardon; and in order to this he cloathed himself with our Flesh, that as *Man* he might make a full and suitable Satisfaction to the
Divine

For the Sacrament. Part II.

9

Divine Justice, offering himself a ^{Sund.} ^{Even.} Sacrifice for the Sins of the whole World; and, for the Joy of delivering so many Millions of Souls from Misery, he endured the Death of the Cross, and all the Afflictions leading to it, which we find recorded in the Holy Gospel: And,

VIII.

It is by this worthy Sacrifice, that all Mankind are restored to the Favour of God, and put into a Way and State of Salvation; God having, for his Son's Sake, promised to pardon all such as shall repent and forsake their Sins, and bring forth Fruits meet for Repentance; and also give his Holy Spirit to all such as shall sincerely desire him; and lastly, to make them eternally happy after Death, if during this short State of Tryal, which is designed to mend our corrupt and disorder'd Nature, they endeavour to observe these Rules which he has given them, and are absolutely necessary to

B 5 — make

make them capable of Heaven and
Happinefs.

IX.

Let us now, O my Soul! rest here awhile, and adore that infinite Goodness of God, who did not overlook lost Mankind, but sent his only begotten Son to redeem us, when he might in strict Justice have required Men to have lived up to the Law of *Nature* and *Reason* given in the State of Innocence, on Pain of being for ever separated from his Presence: But, instead of that, he has been graciously pleased to accept of our sincere, tho' imperfect Obedience; and of our sincere Repentance, when we have done amiss and are returned to our Duty.



for the Sacrament. Part II.

11

Sund.
Even.



The Hymn, for Sunday Evening,

*On the great Blessing Mankind re-
ceived in their Redemption through
Jesus Christ.*

I.

M*ost dear are thy Provisions Lord,
Thy Table furnish'd from above;
The Fruits of Life overspread the Board,
The Cup overflows with Heav'nly Love.*

*Thine Antient Family the Jews
Were first invited to the Feast;
We humbly take what they refuse,
And Gentiles thy Salvation taste.*

*We are the Poor, the Blind, the Lame,
And help was far, and Death was nigh;
But at the Gospel Call we came,
And every Want received Supply.*

*From the High Way that leads to Hell,
From Path of Darknes and Despair,
Lord, we are come with thee to dwell,
Glad to enjoy thy Presence here.*

*What shall we pay th' Eternal Son,
Who left the Heav'n of his Abode,
And to this wretched Earth came down
To bring us Wand'ers back to God?*

It

The Week's Preparation

Sund.
Even.

*It cost him Death to save our Lives ;
 To buy our Life it cost our own ;
 And all the unknown Joys he gives
 Were bought with Agonies unknown.
 Our Everlasting Love is due
 To him that ransom'd Sinners lost ;
 And pity'd Rebels when he knew
 The vast Expence his Love would cost.*

II.

Another Hymn.

*C*ome now adore the Eternal Word,
 'Tis he our Souls bath fed ;
 Thou art our living Stream, * O Lord
 And thou the immortal Bread.
 The Manna came from Lower Skies
 But Jesus from above, †
 Where the fresh Springs of Pleasure rise,
 And Rivers flow with Love.
 The Jews, the Fathers, dy'd at last,
 Who eat that heav'nly Bread,
 But these Provisions which we taste
 Can raise us from the Dead.
 Blest be the Lord that gives his Flesh
 To nourish dying Men ;
 And often spreads his Table fresh
 Lest we should faint again.
 * John iv. 14. † John vii. 49.

Our

for the Sacrament. Part II.

13

Our Souls shall draw their heav'ly Breath
While Jesus finds supplies ;
Nor shall our Graces sink to Death,
For Jesus never dies.

Sund.
Even.

Daily our mortal Flesh decays,
But Christ our Life shall come ;
His unresisted Power shall raise
Our Bodies from the Tomb.

III.

Another.

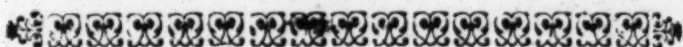
THus since our Heartsemp'rac'd our God,
We would forget all earthly Charms,
And wish'd to die as Simeon † would
With his young Saviour in his Arms.
Our Lips should learn that joyful Song,
Were but our Hearts prepar'd like his ;
Our Souls still willing to be gone ;
And at thy Word depart in Peace.
Here we have seen thy Face, O Lord,
And view'd Salvation with our Eyes ;
Tasted and felt the Living Word,
The Bread descending from the Skies.
Thou hast prepar'd this dying Lamb,
Hast set his Blood before our Face
To teach the Terrors of thy Name
And shew the Wonders of thy Grace.

† Luke xi, 29, &c.

He

Sund.
Even.

*He is our Light, our Morning Star
Shall shine on Nations yet unknown,
The Glory of thine Israel here,
And Joy of Spirits near the Throne.*



*The Prayer, on Sunday Evening,
For Strength and Grace to overcome
Temptations.*

ETernal God, thou alone, art he
in whom we live and move and
have our Being, and from whom are
derived all the Comforts and Conve-
niences of this Life, and all our
Hopes and Expectations of a better.
Thou art the Author and Finisher of
every good Work, without thee no-
thing is strong, nothing is holy;
without thy assisting and preventing
Grace, we are easily driven away by
every slight Temptation, as the Dust
before the Wind is carried to and fro.

With what Humility, Reverence
and Dread, ought I thy Servant,
(dedicated to thee long ago by most
solemn Vows and Engagements in
my

For the Sacrament. Part II.

15

my holy Baptism, which I have since, ^{Sund.}
[often] especially, this Day renewed ^{Even.}
at thy Holy Table, where I received
the Sacrament of Christ's Body and
Blood) to appear before thee, when
I consider the Greatness of thy Ma-
jesty, and the Purity of thy Divine
Nature, whose Service is perfect
Freedom, and without thy Favour
and Love, O Jesu! I must have been
and shall be the most miserable of all
thy Creatures. So that,

O Lord! if thou hadst not invited
me, I acknowledge, that I was not
worthy to come into thy Presence,
nor to lift up mine Eyes towards the
Throne of thy Mercy Seat; for, the
Corruption of my Heart and the sin-
fulness of my Thoughts is that
Abomination which thou abhorrest.
Hence,

O my God I am fully persuaded,
that it is my Happiness and Privilege,
as well as my Duty, to Love, Adore,
and Serve Thee. I am seriously
convinced that there is no Pleasure,
like

Sund.
Even.

w

like that of a good Conscience ; and that the greatest Satisfaction in this World, are not worthy to be compared with that *fulness of Joy, which is in thy Presence for evermore.* * But, alas ! I know by sad Experience that I am prone to offend Thee, and too apt to forget the Vows and Resolutions which I have made to serve and obey Thee, at the times thy holy Spirit hath raised me from the Death of Sin to a new Life of Righteousness. Therefore,

O most merciful Father, who knowest that we are but Dust and Ashes, vouchsafe of thy great Goodness, to pity the Weaknesses of me, thy poor Creature ; and continue to me the Assistance of thy Grace and holy Spirit, that I may not be tempted above what I am able to bear. And, whereas this very Day, O Lord, thou hast given me an Opportunity of serving Thee in thy House: Grant that I may not be accused of Coldness nor Indevotion ;

* Psal. xvi, 11.

nor

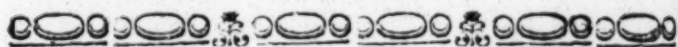
for the Sacrament. Part II. 17

nor of hearing thy Word only ; but ^{Sund.}
that I may approve my self a Doer ^{Even.}
of the same in my Faith and Practice. ~
Wherefore,

O most gracious God! Let me never faint, or tire in my Duty, nor, for the sake of any Thing this World can offer me, be unmindful of the great and important Concern of my Salvation: Give me such a Zeal for thy Service, that the doing thy Will may be my greatest Joy and Satisfaction, and imprint on my Mind such a lively Sense of thy Love, as may enflame my Heart with the most devout and ardent Affections: That, being every Day more and more weaned from this World, I may look upon all its Honours, Pleasures, and Profits with that Coldness and Indifference, which becomes the Servant of the blessed Jesus; who, being God, descended from the Heavens, and took upon him the Form of a Servant, that he might leave us an Example of his great Humility: Grant

The Week's Preparation

Grant this, O Father, for Jesus Christ's Sake, our only Mediator and Advocate. *Amen.*

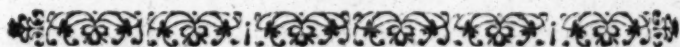


A concluding Prayer.

TH E Grace of our Lord Jesus Christ; and the Love of God; and the Communion of the Holy Ghost, be with us all. *Amen.*

N.B. This Prayer may properly be used every Morning and Evening, to end your Devotions.

If Time shall permit you may proceed to examine your self and State of your Conscience by the particular Direction for that purpose, printed on Page 35.



Mond.
Morn.

The Meditation, for Monday Morning,

Upon the Institution of the Holy Sacrament of the Lord's Supper.

I.

CONSIDER, O my Soul! how, by Divine Providence, we have escaped the Dangers of this Night, and are continued together in a deep Sense of our Duty, which we Yesterday

For the Sacrament. Part II. 19

terday acknowledged and confirmed Mond.
Morn.
in the receiving of that *Holy Sacra-
ment*, which, in its outward Part, is
only *Bread and Wine*, which the
Lord hath commanded to be Receiv-
ed; † that is, to be eaten and drunk by
all such as come to his Table, in Re-
membrance of the *Body and Blood of
Christ*, which are verily and indeed
taken and Received by the Faithful
in the *Lords Supper*. †

II.

A Sacrament, that at once, by the
Bread broken, signifies the Body of
Christ broken on the Cross; and, by
the *Wine poured out*, signifies the
Blood of Christ, shed at his Cruci-
fixion: But flee from that Doctrine,
which Teaches, that we eat the *Nat-
ural* Body, and drink the *Natural*
Blood of Christ; For, *the Natural
Body and Blood of Christ are in
Heaven and not here; it being a-
gainst the truth of Christ's Natural*

† See the Church Catechism on the Sacrament of
the Lord's Supper.

Body

The Week's Preparation

*Body to be at one Time, in more
~ Places than One, † and therefore we
cannot eat and drink Christ's Natu-
ral Body and Blood in the Sacra-
ment. So that,*

III.

*The Real Presence maintained by
Protestants, is not the Presence of
Christ's Natural Body, but a Real
Presence of Christ's invisible Power
and Grace, so in and with the Ele-
ments of Bread and Wine, 'as to con-
vey Spiritual and Real Effects to the
Souls of such as duly Receive them;
For, God did not only give his Son
Jesus Christ to die for us, but also
to be our Spiritual Food and Suste-
nance in that Holy Sacrament* : Now,
Spiritual Food and Sustenance is,
doubtless, the Food and Sustenance
of the Spirit; so to eat and drink
Spiritually is a figurative Expression,
and signifies the feeding upon Christ's
Body with our Heart, by Faith. §*

† See the Rubric to the Communion Service in the
Common Prayer Book. * See the Thirty nine Articles
of the Church England. § Book of Homiles.

For the Sacrament. Part II.

21

IV.

Mond.
Morn.

Therefore, *the Benefits whereof we are made Partakers by this Sacrament is the Strengthening and Refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine* * : O happy Soul! that feeds on such Celestial Food, that art refreshed with the Bread that came down from Heaven, *if with a true Penitent Heart, and lively Faith, thou Receive that Holy Sacrament; for, then we Spiritually eat the Flesh of Christ, and Drink his Blood.* † And,

V.

Consider, that Bread and Wine (or any Thing else, which it might have pleased Christ to have chosen) may, by the Blessing and Appointment of God, be as communicative of Grace, as the true Natural Flesh and Blood of Christ it self can be: For even, that (if you could indeed eat it with

* See the Church Catechism, ib. † See the second Exhortation in the Communion Service, as directed in the Book of Common Prayer.

your

Mond
Morn

your Teeth) would no more communicate Grace or any Blessing to the Receiver, without such Institution and Appointment of God, than any other Food in the World that you can eat.

VI.

Wherefore, it is my firm Belief, that, as this Sacrament is Matter of *meer* Institution and Appointment, I am concerned to know no more, either *what* the Sacrament is? or *how* it operates? than it hath pleased God to reveal in the Holy Scriptures. And, it will be sufficient for me to believe, that the Consecrated Elements, are both called and made, the Body and Blood of Christ, so *Verily and Indeed* to all Spiritual Intents and Purposes, as to convey to the Faithful Receiver, whatever Grace and Blessing Christ hath annexed to the due Performance of those Holy Rites, which he hath ordained as Pledges of his Love, and for our Joy and Comfort.

The



*The Hymn, for Monday Morning,
Commemorating the Institution of the
Lord's Supper.*

UPon that dark, that doleful Night,
When Powers of Earth and Hell arose
Against the Son of God's Delight,
And Friends betrayed him to his Foes.

But e'er the mournful Scene began,
He took the Bread, and bless'd, and brake;
What Love through all his Actions ran!
What wond'rous Words of Grace he spake!

This is my Body broke for Sin,
Receive and eat the living Food * :
Then took the Cup and bless'd the Wine;
'Tis the new Covenant in my Blood. †
And as his Flesh with Nails was torn,
He bore the Scourge, he felt the Thorn;
And Justice pour'd upon his Head
Its heavy Vengeance in our stead.

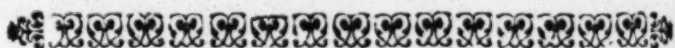
For as his vital Blood was spilt
To buy the Pardon of our Guilt,
When, for black Crimes of biggest size,
He gave his Soul a Sacrifice.

* Matt. xxvi, 26. † Id. 27, 28. Also
Luke xxii, 17, &c.

Mond.
Morn.

Do this (*he * cry'd*) till Time shall end,
 In Memory of your dying Friend;
 Meet at my Table and Record
 The Love of your departed Lord. *

*Jesus thy Feast we Celebrate,
 We show thy Death, we sing thy Name,
 'Till thou return, and we shall Eat
 With thee the Supper of the Lamb.*



*The Prayer, for Monday Morning,
 To implore a Continuance of God's
 Grace bestowed upon us in this
 Sacrament.*

GRACIOUS Lord! unto whom all
 Hearts are open, all Desires
 known, and from whom no Secrets
 are hid: If thou shoud'st deal with
 me as I have deserved, how justly
 mayst thou deprive me of all those
 Means of Grace, and Opportunities
 of working out my Salvation, which
 thou hast hitherto vouchsafed me.
 But, O merciful Father! Thou hast
 declared thy self to be a God, Mer-
 ciful, and Gracious, forgiving Ini-
 quity,

* *Luke xxii, 19.*

For the Sacrament. Part II. 25

quity, Transgression and Sin. My ^{Mond.} ^{Morn.} only Hope therefore, is in thy tender Mercy, which has been ever of old; and in that Pity and Compassion, which thou hast shewn to Mankind, in the Redemption of the World, by the Death of thy dear Son. For thy Name's Sake therefore, O Lord! and for thy beloved Son's Sake, pardon, I most humbly beseech Thee, all my past Sins, and let not Iniquity be my Ruin. Forgive the Deadness of my Devotion; the Coldness of my Affections; the Wandrings of my Prayers; and whatever thou hast seen amiss in me.

O! pity my Weaknesses and forgive my Infirmities, and lay not to my Charge the Imperfections of my religious Duties. But, enable me, O Lord, by the Assistance of thy good Spirit, to amend whatever has been amiss, and to endeavour more and more after the Attainment of all those Graces and good Dispositions, which are necessary to render our
Part II. C Prayers

Mond. Prayers and Praises acceptable in thy
Morn. Sight. And,

Whereas I have so lately renewed my Baptismal Covenant with thee, in the Lord's Supper, let me never fall into a careless and unconcerned State of Mind; into a Coldness and Indifferency towards the Duties of Religion; but animate and enliven my sluggish Heart, and cleanse it from all its Defilements. O! root out of my Heart, by the powerful Efficacy of thy Grace, O God! all Pride and Envy, and Covetousness; all Bitterness, Anger and Malice; and whatever else is contrary to the Laws and Precepts of the Gospel; and replenish my Soul with the Graces of thy holy Spirit, that I may become fruitful in every good Word and Work, and that my whole Life may be one continued Act of an humble and dutiful Obedience to thy divine Command. To which end,

O Blessed Jesu! Strengthen my
Faith,

For the Sacrament. Part II.

27.

Faith, fortify my Mind, and give me an honest and upright Heart, that nothing may be ever able to shake my Integrity. Give me such a lively Sense and Conviction of the shortness and uncertainty of this Life, and of the momentous Concerns of Eternity, that I may not be so foolish as to waste my precious Time, in an eager Pursuit after the Things of this World; but, grant that I may employ it in such a Manner, as may best promote thy Honour and Glory, and set forward mine own Salvation.

O make me so wise as to see and know, and follow *the Things that make for my Peace* *, lest they be hid from mine Eyes, and all Opportunities of reconciling my self to thee, my offended God, be far from me; Let the Salvation of my precious Soul be my constant Care and Concern.

Grant that I may never forget the *one Thing needful* †, but give all Diligence to make my Calling and Election

* Rom. xiv. 17. † Lu. x. 42.

Mond.
Morn.

The Week's Preparation

Election sure, that, endeavouring in all Things to approve my self thy faithful Servant, I may from serving thee here upon Earth, be admitted, in thy good appointed Time, to the praising thee eternally in thy everlasting Kingdom, through the Merits of my compassionate Saviour and Redeemer, Jesus Christ, thy Son, our Lord. *Amen.*



Mond. *The Meditation, for Monday Even-*
Even. *ing, upon the Necessity of receiv-*
w *ing the Holy Sacrament of the*
Lord's Supper.

I.

CONsider now, O my Soul! what Advantages we have reaped from that holy Communion: But, all these will be lost and gone, if we don't pursue our Course to arrive where Christ Jesus in calling us has determined, *Philip. iiii. 12.* Remember how many Arguments the

for the Sacrament. Part II.

29

the Enemy of Mankind started to prevent our approach to that holy Table; how he suggested that the Number and Greatness of our Sins would, instead of obtaining any Benefit, only make us *eat and drink our own Damnation*†.

II.

This Suggestion, tho' it proceeded from an Enemy, yet, my Soul! it contains much Truth; for, if a Man lyes under the Guilt of any Sin, and does not repent of it, and heartily resolve to forsake and amend it; it is indeed a *Presumption*, and a Sin for such a Person, whilst he continues in that State, to come to the holy Communion: It is a perfect Affront, and even a Mocking of the Divine Majesty, for a Man to make a *Shew* of Worship, and Honour to him, whilst, at the same time, he goes on in wilful Disobedience to his known Commands. But,

† 1 Cor. xi. 22.

The Week's Preparation

III.

Hear what our Saviour Christ
saith: * *Unless you eat the Flesh of
the Son of Man and drink his Blood,
you shall not have Life in you.*

Whence it is easy to collect, that it is
not the Number, or Quality of our
Sins, but a malicious or supine
Continuance in them, that should
deter us from that Holy Commu-
nion; for, whatever Sins a Man has
been guilty of in times past, if he
truly repents of them, and heartily
forsakes them for the Time to come,
God has so often and so plainly pro-
mised † in this Case to grant a full and
free Pardon of them, that they can-
not justly be pretended as any Ob-
stacle, which should hinder us, from
approaching to him in any of his
Ordinances.

IV.

Thus, my Soul, thou mayst learn,
that it is in the Power of every Man
(at least of every one, who by a

* John vi. 53. † Isaiah i. 18. &c.

for the Sacrament. Part II. 31

long Course of Wickedness has not^{Mon. l. Even.} wholly provoked God to withdraw his Grace from him) by that Grace and Assistance, which God continually offers unto us, * to repent of his Sins, and amend his Life: If such a Man looks upon his Sins as a Bar between him and the Holy Communion: Yet, it is plainly such a Bar, as it is in his own Power to remove; and, therefore, can never justly be pleaded, as an Excuse in this behalf, and it was in Consequence of this Faith that thou did'st bring me to that holy Communion, whereby my whole Manhood is so changed, renewed and *establisht* † by divine Grace, that I purpose never more to omit any Opportunity of refreshing thee with that divine Food. But,

V.

Methinks, I hear the Enemy laying another Snare to frustrate my good Resolutions; the Devil sometimes that he may deceive us the better will *transform* himself into

* Eph. iv. 7. † Heb. xiii. 9.

Mond.
Even.

an Angel of Light § : He pretends to plead the Cause of God, and endeavours to stagger our Faith; Saying, that if now we break those Resolutions made before receiving the Lord's Supper, and return again to our Sins, he doubts whether God would ever again admit us to Pardon and Reconciliation; and, therefore, he thinks it safer to abstain from the Holy Communion, rather than to run the Hazard of being for ever excluded from the Hopes of Heaven. It is true Saint *James* tells us, † *In many things we offend all*, there is no Man but what has his Share, more or less, of human Infirmities, so it is most reasonable to conclude, that, in the Course of this Life, these will sometimes unavoidably surprise and betray him into some Sins: Against these, therefore we must continually strive, and we may reasonably hope that by God's Grace, and our own diligent

§ 2 Cor. xi. 14. † iii. 2.

and

and careful Endeavours we may ^{Mond} every Day more and more prevail ^{Even.} against them. For,

VI.

However God may think it fit, for our Humility, and a farther Tryal of us, to leave us still exposed to some of the common Infirmities of our Nature; yet, in respect of all habitual or deliberate Sins, we may assure our selves that *he is faithful and will not suffer us to be tempted above that we are able, but will with the Temptation also make a way for us to escape, that we may (if it be not our own Fault) be able to bear it.* * Nor will he fail to draw nigh to us whilst we continue careful to draw nigh unto him §. Let us then but stedfastly resolve to be hearty and industrious in doing what lies in our own Power; and then, *tho' our Sins be as Scarlet, or as red as Crimson* †, yet we need not be dis-

* 1 Cor. x. 13. § Jam. iv. 8. † Isa. i. 18.

The Week's Preparation

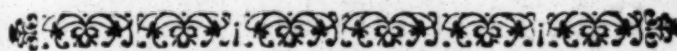
couraged; for God is ready upon
our Repentance to make them *as
white as Wool, as Snow.* ||

VII.

Yet, at the same Time, it stands
with a great deal of Reason, that the
greater our Sins have been, and the
the oftner we have relapsed into
them, the deeper our Sorrow, and
the more Laborious our Repentance
must be in order to obtain our Par-
don. But since a Possibility of Par-
don there is, even in the Case of the
most Profligate and relapsed Sinner,
we must not make the contrary Fear,
suggested by the Devil, a Pretence
for keeping our selves back from any
of the Ordinances of God, and from
a more immediate and intimate Com-
munion with him. On the contrary
let us flee to them in the time of our
Temptation, as the ready Means to
deliver us from all Evil, and estab-
lished by God to confirm us in every
thing that is good.

|| Isa. i. 18.

Short



SHORT HEADS of *Examination*
for the *Evening*.

" **T**hat your whole Life may be more Confor-
" mable to the Gospel of Jesus Christ, by
" which we must be judged at the Divine Tribunal
" in the last Day; and, that you set a Time apart
" for more solemn Examination, it has been advised
" by wise and good Men, that we should every
" Evening, put some such Questions as these to our
" selves.

In what Company have I spent
this Day past?

What Sin have I committed?

What Good have I omitted?

When and in what Manner have
I performed my *Morning Devotion*?

Have all my Thoughts, Words
and Deeds been resigned to the All-
Wise Government and Disposal of
God, to be ordered and ruled by
him?

Has my Conversation been with
Candor, Affability and Sincerity?

Have I kept my Tongue from
Detraction, Slander and Evil-Speak-
ing?

Have

The Week's Preparation

Have I had sufficient Care in my Commendation of others, so as to give no Encouragement to any Evil Practice?

In what good Deeds have I employed or improved my Time?

Have I discharged the Affairs in which I have been engaged with *Honesty* and *Fidelity*?

Have my Diversions been innocent and in such Manner and Measure as is suitable to my Christian Profession?

Have I transgressed the Law of God by any Excess in *Eating*, *Drinking* or *Sleeping*?

What *Mercies* have I received? How Thankful have I been? and am I for them? What *Temptations* have I resisted?

What Ground have I got of my *Habitual Sins*?

How have I governed my *Passions*? Have I not been easily provoked by little Accidents which daily happen?

What

For the Sacrament. Part II.

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What Opportunities have I had of doing good? and how have I improved them? Mond
Even.

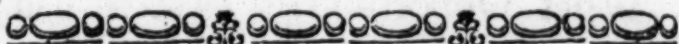
What Opportunities have I had of discouraging Evil, and how have I opposed it?

“ To these Questions you may add such others, as you find useful. If you recollect the whole Time of the Day from your rising, (for which a few Minutes before your Evening Devotions will suffice) you will very easily be enabled to answer the preceding Questions; and, when you have done this, you must heartily beg God’s pardon for any Sin you have been guilty of, and shew yourself thankful for those Blessings, respecting either this or another Life, which he hath bestowed on you.

“ Some have written down the Sins they have been guilty of, that they might again humble themselves at the Time of their more solemn Humiliation; which may be farther useful; for, by comparing one Time with another, you will better discern the Amendment of your Life, and Growth in Christian Virtue; but this is only Advice; for, every Person is left to judge for himself of the Usefulness and Expediency of this Method.



The



*The Hymn, for Monday Evening,
celebrating God's Love to Man-
kind in the Covenant seal'd with
Christ's Blood.*

THe Promise of my Father's Love
Shall stand for ever Good: †
*He said; and Gave his Soul to Death,
And Seal'd the Grace with Blood.*

*To this Dear Covenant of thy Word
I set my worthless Name,
I Seal th' Engagement to my Lord
And make my humble Claim.*

*The Light, & Strength, & pard'ning Grace,
And Glory shall be mine,
My Life and Soul, my Heart and Flesh
And all my Powers are thine.*

*I Call that Legacy my own
Which Jesus did bequeath;
'Twas purchased with a dying Groan
And ratified in Death.*

*Sweet is the Mem'ry of his Name
Who bless'd us in his Will,
And to his Testament of Love
Made his own Life the Seal.*

† Lu. xvi. 17. 1 Cor. i. 18, 22.

The



*The Prayer, on Monday Evening,
For Pardon and Forgiveness of those
Sins which deter us from approach-
ing the Lord's Table.*

MOst Great, most Holy, and
most Glorious Lord God! I
know that thou delightest in the
ways of Mercy, that thou art a
tender Lover of Souls, and not only
permittest, but inviteest † us miserable
Creatures, to come unto thee;
Therefore I am convinced of the
Necessity of that Holy Institution,
which thou hast ordained by thy
Son our Lord in that Holy Sacra-
ment of the Lords Supper, where-
by we are raised from a Death of
Sin, unto a Life of Righteousness.

With humble Confidence then,
O Lord! I lift up my Soul unto
thee, beseeching thee, in much
Mercy, to look upon me, and to

† Mat. xi. 28.

case

Mond
Even.

cast me of the Burthen of my Cor-
rupt and Sinful Inclinations: O!
cast me not away from thy Presence,
but for the Sake of my Dear Re-
deemer, receive me graciously to
thy Mercy; and let the Merit of
his bitter Death and Passion atone
for all the Follies and Miscarriages
of my Life past: Forgive, I meek-
ly beseech thee, whatever I have
done amiss this Day, and all my
Life past, either against thee, my
Neighbour, or my Self.

O! what am I, that I should
presume to speak unto thee, or to
lift up mine Eyes to that *Place* of
Purity *where thine Honour dwell-
eth* †. O! Cleanse me from all my
secret and unknown Transgressions:
And, most Merciful Father! who
*upholdest all things by the Power
of thy Word* *, grant that I may
seriously consider and reflect upon
the Foulness and Deformity of my
Sin, and what dreadful Threatnings

† Psal. xxvi. 8. * Heb. i. 3.

thou

For the Sacrament. Part-II.

41

thou hast denounced against it; that ^{Mond.}
I may become a true and sincere ^{Even.}
Mourner for my past Sins; and, as
far-as is possible, redeem my mis-
pent Time by employing the Re-
mainder of my Days in thy Service
and to thy Glory. O Lord! give
me a new Heart, new Affections,
and new Desires, that I may love
thee with more Sincerity, and serve
thee with greater Faithfulness, than
I have ever yet done; convince
me of the Vanity and Uncertainty
of all things here below; and grant
that I may make thee, who art the
Creator of Heaven and Earth and
of all Things therein, my only Joy
and my Delight, my Stay and my
Trust, my Guide and my Counsel-
lor; and be so delighted with the
ways of thy Commandments, that
one Day in thy Service may be
dearer than a Thousand spent in
Vanity and Folly.

Grant that in the Days of Health
and Prosperity I may consider my
latter

Mond.
Even.

w

latter End, and remember, and provide for, that great Account, which I must one Day give before the Judgment Seat of Christ; that, when the Hour of my Departure shall come, I may meet Death without Fear and Amazement, and with a well grounded Hope of thy Mercy and Goodness, tendred to me in this holy Sacrament, I may chearfully resign up my Soul into thy Hands; and may be willing, and even desirous, to leave this World, when thou, my God, shall please in thy gracious Goodness, to call me hence unto thy Glory.

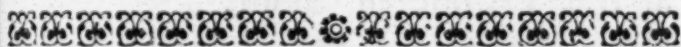
** Here mention those you intend to pray for.*

Take me and * all that belongs to me, this Night under the Care and Protection of thy good Providence; preserve us from all Perils and Dangers, and all Apprehensions or Dread of any; Give us such refreshing Rest and Sleep, as may fit us for the Duties of the Day following; and, if thou art pleased to add another

Day

Day to our Lives, grant that we make a right Use and Improvement of it, to thy Glory, and the Benefit of our immortal Souls, thro' Jesus Christ our Lord, who, in Compassion to our Infirmities hath taught us when we pray to say,

Our Father, &c.



The Meditation, for Tuesday Morning, ^{Tuesd} _{Morn.}

Upon the Manner of preparing our Selves to receive the Holy Sacrament.

I.

CONsider, O my Soul, that this necessary Knowledge, when it is once attained, and which may be compassed without great Difficulty, is a standing Qualification for all our future Communions; And as for all other pious Dispositions of Mind, which makes us fit Guests at the *Lord's Table*, they are the same we are obliged to by our *Baptismal Vow*, and are necessary in the Course of

The Week's Preparation

a Christian Life, and in the use of all other means of Grace; for, except we confess our Sins with an humble, penitent, and obedient Heart, and are ready to forgive those that have offended us, and ask with Faith, even our Prayers and Praises will find no acceptance at the Throne of Grace.

II.

Let me then tell thee: The best Preparation for the Sacrament, is a constant endeavour to live as becomes Christians, and as thou hast made a good Beginning in the Course of thy last Week's Preparation; for, they, who really believe the *Christian Religion*, and sincerely govern their Lives by the Doctrines and Precepts of the Gospel, have all that *substantial Preparation*, that qualifies Men to partake of this holy Ordinance, and ought to receive it, at any Time when there is an Opportunity, though they were not before-hand acquainted with it, as

thou

thou hast been particularly instructed in the former Part of this Treatise. Tuesd
Morn.

III.

Indeed, when we have a *fore-sight* of our Communicating, it is very advisable we should *trim our Lamps* †; examine the State of our Minds; renew our Repentance; exercise our Charity; *enlarge our Devotions*; spiritualize our Affections; and, in Order to this purpose, should retire from Business and Pleasure; that by Prayer, Fasting, and Alms-deeds, our Minds may be raised to relish Spiritual Enjoyments.

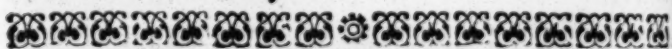
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On the contrary: The Living in the constant *habitual* Practice of any known Sin without Repentance; will make our approach to the *Holy Table*, a Mocking of God, a great Contempt of his Authority, and our Prayers also an Abomination to the Lord; for, to profess our Selves

† Matt. xxv. 7.

Tuesd
Morn.

sorry for our Sins, and resolved to forsake them, when we have no Sense of the *one*, nor are determined to do the *other*, is the greatest Affront imaginable to our Maker, by supposing either that he doth not know our Hearts, or, that he will be pleased, when we offer to him *the Sacrifice of Fools* * in a Multitude of Words only.



*The Hymn, for Tuesday Morning,
Of sure Trust in God's Grace through
Jesus Christ.*

O Judge me Lord, and prove my Ways,
And try my reins and try my heart,*
My Faith upon thy Promise stays,
Nor from thy Law my Feet depart.
I hate to walk, I hate to sit,
With Men of Vanity and Lies:
The Scoffer and the Hypocrite
Are the Abhorrence of mine Eyes.
Among thy Saints will I appear
With Hands well wash'd in Innocence:
But when I stand before thy Bar,
The Blood of Christ is my Defence.

* Eccl. v. 1.

I love

For the Sacrament. Part II.

47

I love thy Habitation, Lord,
The Temple where thy Honours dwell; *
There shall I hear thy Holy Word,
And there thy Works of Wonder tell.
Let not my Soul be join'd at last
With Men of Treachery and Blood,
Since I my Days on Earth have past
Amongst the Saints in fear of God.

Tuesd
Morn.



*The Prayer, on Tuesday Morning,
For the obtaining God's Grace and
Protection.*

Almighty God, the Creator
and Preserver of all Mankind;
I thy Creature, whom thou hast
made, and to this Moment hath pre-
served, do now, as I promised in
the Holy Sacrament, present my-
self before thee, to offer up the
Morning Sacrifice of my unfeigned
Praises and Thanksgivings: for, as
thy Mercies are renewed to me
every Morning, and thy Goodness
follows me all the Day long; as

* Psalm xxvi. 2.

thou

Tuesd
Morn.

thou visiteth me in the Night Season
and every Moment of my Life is a
new instance of thy Mercy : So,

It is my absolute Duty to lay
hold of every Opportunity to mag-
nify thy glorious Name, ever more
praising thee and saying: It is by
thy Goodness, O Lord, that I have
this Night slept secure, and am now
raised up in Health and Safety,
praised therefore be thy Name O
God ; for, of thee only cometh my
Salvation; thou art the God of my
Health, my Saviour, and mighty
Deliverer; as long as I live will I
magnifie thee O Lord, for a *Joyful
and Pleasant thing it is to be
Thankful* *.

O ! give me a Heart always tuned
to thy Praises, which is my Happi-
ness as well as my Duty. Imprint
in my Mind such a deep Sense of
thy Merits, that I may never pro-
voke thee to withdraw thy Favours
from me. Let not the Blessings
thou bestowest on me, make me in
love

for the Sacrament. Part II. 49

love with this World : Let neither ^{Tuesd} Covetousness nor Ambition ; neither ^{Morn.} Pride nor Vanity ; neither a Contempt of others, nor a fond Conceit of my self, be the Effects of thy loving Kindness towards me ; but

Endue me with such an humble and contented Mind, such a meek and resigned Spirit, such a quiet and peaceable Temper and Behaviour, as becomes a Creature and a Sinner. O ! let the Consideration of my Unworthiness suppress in me all proud and aspiring Thoughts, and all covetous and ambitious Desires ; that being meek and lowly in mine own Eyes, I may find rest unto my Soul, and be filled with that Grace, which thou hast promised to an humble and contrite Heart ; so I shall, as I ought, be fitted and prepared for every Condition, and especially, for my great and last Change.

Strengthen my Faith in the time of Sicknes and Trial, and forsake me not when my Strength faileth me.

Part II.

D

Let

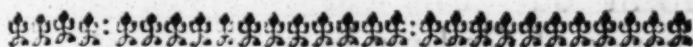
Tuesd
Morn.

Let thy merciful Ears O Lord, be then open to my Prayers: O! let not the cruel Enemy of Souls affrighten me with his Terrors; but give thy holy Angels charge over me; and let the Consolation of thy holy Spirit fortify my Mind, and dissipate my Fears, and be a reviving Cordial to my Soul, at that last and momentous Period of my Life, when I shall stand in so much need of thee.

Give me an unfeigned Repentance of all my Sins, great Love to thee, and Charity to my Neighbour, an entire Submission to thy blessed Will, and (if thou see'st fitting) some foretaste and assurance of my Salvation. But if thou, in thy great Wisdom, shall not see fitting to vouchsafe me so great a Mercy, yet, O gracious Father, let me not fail in the great Day of Judgment, to hear that blessed Sentence pronounced unto me, *Well done, thou good and faithful Servant, enter thou into thy Master's Joy.*

Joy §. Grant this, O most gracious God for thy Mercy's sake in Jesus Christ our Lord; in the full extent of whose Words, I desire to be heard for my self, and all Mankind, when I call upon thee, saying,

Our Father, &c.



The Meditation, for Tuesday Evening, ^{Tuesd} Upon the true Repentance of a wor- ^{Even.} thy Communicant.

I.

REmember, O my Soul! that Promise and Resolution we have made *truly to repent of all our former Sins*, and let not that good Direction and Admonition of the holy Church fall from our Hearts; for, she hath exhorted us, *To examine our Life and Conversation by the Rules of God's Commandments: and where-soever we shall perceive our selves to have offended, either by Will, or Deed, there to bewail our own Sin-*

§. Mat. xxv. 21, 23.

D 2

fulness,

Tuesd
Even.

*fulness, and confess our selves to Almighty God, with full purpose of Amendment *.*

II.

Is not then this our Duty? Nothing can possibly be plainer. We must bethink our selves *how* we have spent our Life past? What Commands of God we have *transgressed*? What we have *neglected*? What we have done which was *forbidden* by God? And what we have not done which was *Commanded*?

III.

O my Soul! *This* our Conscience (if we be in earnest) if thou be not in subjection to the Flesh, will upon short Reflection bring to Memory: And for this you must implore God's Mercy, and beseech him, for Christ's sake, to forgive those things of which she is afraid will set you at enmity with God, who is *able to destroy both Body and Soul in Hell* †.

* See the Exhortations to the *Communion Service* of the Church. † Matt. x. 28.

IV.

IV.

Don't think then that it is enough to *confess our Sins to God*, and to be *unfeignedly* concerned and sorrowful for having offended him; this is far short of a *true Repentance*. No, my Soul, that would be adding Sin to Sin, and grieving the Holy Spirit by our mockery of God. But you must remember, that as our Sins are against *God*, and against our *Neighbour*; so Repentance implies, not only our *Sorrow* for Sin, but an *Endeavour* to *undo*, as far as *we can*, whatever we have done amiss.

V.

This is our *Duty*, where the *Circumstances* of the *Case* will admit; yet now in all Sins that are so done as nothing of them can be undone, nor any *Amends* made for them; there to *confess them* and *be sorry for them* is *sufficiently to repent* of them; because it is *ALL* that a Man can do; where a Man can do *more*, more will be expected from him; for there you

Tuesd
Even.

may observe that *true Repentance* is the undoing *as much as we can*, what we have done amiss.

VI.

So then, my Soul ! if you remember this, you will easily see, once for all, what Repentance will suffice for almost all Sins. And you will not mistake but thoroughly understand, that when the Church calls upon us *to bewail our Sins and confess ourselves to God, with full purpose of Amendment* ; † She only speaks of those Sins (whether against God, or Man, or both) which cannot be undone, nor have any other *outward* Amends made for them.

VII.

For in regard to other Offences, the Church directs you otherwise, *If (saith She) you shall perceive your Offences to be such, as are not only against God, but also against your Neighbour, then you shall reconcile your self unto them, being ready to*

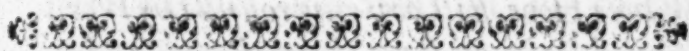
† See the Exhortation to the Communion Service
of the Church. *make*

For the Sacrament. Part II.

55

Tuesd
Even.

*make Restitution and Satisfaction, according to the utmost of your Power, for all Injuries and Wrongs done by you to any other; and being likewise ready to forgive others that have Offended you, as you would have forgiveness of your own Offences at God's Hands. **



*The Hymn, for Tuesday Evening,
The True Penitents Confession and
Petition.*

O Lord! shew Pity; Lord! forgive;
Let a repenting Rebel live,
Are not thy Mercies large and free;
May not a Sinner trust in thee?
My Crimes are great, but not surpass
The Power and Glory of thy Grace:
Great God! thy Nature hath no Bound,
So let thy pardoning Love be found.
O! wash my Soul from every Sin,
And make my guilty Conscience clean:
Here on my Heart the Burthen lies;
And past Offences pain mine Eyes.

* See the Exhortation to the Communion Service
of the Church.

D 4

My

Tuesd
Even.

*My Lips with shame my Sins confess
Against thy Law, against thy Grace :
Lord, should thy Judgment grow severe,
I am condemn'd; but thou art clear.
Should sudden Vengeance seize my Breath,
I must pronounce thee Just in Death;
And if my Soul were sent to Hell
Thy righteous Law approv'd it well.
Yet save a trembling Sinner, Lord!
Whose Hope, still bow'ring round thy Word,
Would light on some sweet Promise there,
Some sure Support against Despair.*



*The Prayer, on Tuesday Evening,
To obtain a true and sincere Repen-
tance, the consequence of a worthy
receiving of the holy Sacrament.*

O Thou great and glorious God!
Father of all Mercies, and
Comforts, who takes Pleasure in those
that come unto thee with Faith, and
will not the Death of a Sinner, but
rather that he should be converted
and live; look down, I beseech thee
with Pity and Compassion, upon me,
who

for the Sacrament. Part II.

57

who fall low on my Knees before thee, confessing that I have provoked thy Divine Majesty, in divers Instances of my sinful Life: But now, I flee unto the Arms of thy Mercy, for Pardon and Forgiveness; O let the infinite Merits of my dear Redeemer, make Satisfaction for me; in the Pardon and Forgiveness of all my Sins.

Tuesd
Even.

Lay not to my Charge O Lord, the Sins that I have this Day been guilty of; but let those and all the other Follies of my Life past, be forever blotted out of thy Remembrance; and receive me I beseech thee into thy Favour, which I value above all the Happiness of this World; for, what would it profit me to gain the whole World and loose my own Soul? Oh! Grant me a lively Sense of the Folly and Danger of Sin, that I may truly and sincerely abhor that which is Evil, and cleave to that which is Good; and with an unwearied Diligence follow

D 5

after

Tuesd
Even

after the Things which make for my everlasting Peace and Happiness: And whereas, O Lord! I am a weak and frail Creature, and am encompassed about with many Temptations, vouchsafe to strengthen and assist me with thy Grace, that through thy most mighty Power, I may be enabled to withstand all the Allurements of of the World, the Flesh and the Devil: (particularly *)
** Here name the Sins you are most guilty of.* Let thy Holy Spirit direct and rule my Heart, that I may think and do always such Things as be right and pleasing in thy Sight. And,

Give me such a Courage and Resolution, as will support me under all Discouragements, Difficulties and Dangers in my Christian Warfare, that will carry me through all Trials, and enable me to Triumph over the great Enemy of my Salvation; that having by thy Divine Assistance, fought the good Fight and finished my Course, I may at last receive that
 Crown

for the Sacrament. Part II.

59

Crown of Glory †, which thou hast ^{Tuesd}
promised to thy faithful Soldiers and ^{Even.}
Servants ||, through the Merits, and
for the sake of the great Captain of
our Salvation Jesus Christ, the Right-
eous, *who is the Propitiation for our*
Sins. *

And now, O Father of Mercies?
in an humble Sense of thy great
Goodness, I Adore and Praise thy
glorious Majesty for all thy manifold
Blessings and Mercies; particularly
for those of the Day past; I bless
thee O Lord, for whatever Good I
have done, and whatever Evil I have
escaped; for preserving me in Health
and Safety; for providing so plenti-
fully for me; but above all I Praise
and Magnify thy Holy Name, for
the Redemption of the World, by
the Death and Passion of thy Dear Son.

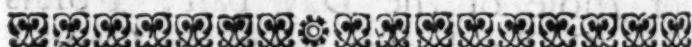
O give me Grace to make a right
Use and Improvement of these and
all thy other Mercies: Be thou
pleased O Lord, still to continue to

† 1 Tim. vi. 12. 2 Tim. iv. 7. || Matt. xxv,
21, 23. * 1 John ii. 2. iv. 10.

me

The Week's Preparation

me thy Favour and Protection; preserve me this Night from all Evil, but especially from that of Sin; give thy holy Angels Charge over me, that no Evil Accident may come near to hurt me; and raise me up again in Health and Safety, with a Heart full of Love to thee and Zeal to thy Service, through Jesus Christ our Lord, in whose most Holy Name and Word, I presume to call upon thee, saying, *Our Father, &c.*



Wedn
Morn.

*The Meditation, for Wednesday
Morning,*

Upon the Restitution resolved upon before we came to the Holy Sacrament.

I.

LET us now again consider, O my Soul! the *Nature* of that Repentance required of us for the obtaining Forgiveness of our Sins. Thou hearest that the Church enjoins not only *Confession* and *Sorrow* for our Offences;

Offences ; but also *Restitution* and *Satisfaction*. But what sayest thou? Wedn
Morn.
If I am able to make no Restitution or Satisfaction at all, for the Injury I have done my Neighbour, must I not come to the Sacrament ; provided I *acknowledge* and *confess* my Sin to God, and *promise*, in my Mind, to make Amends whenever I am able.

II.

Yes certainly ; for as God requires no Impossibilities, so he expects of us no more than we are able to do ; and this being all the Repentance we can shew under our Inability of making Satisfaction, we may be well assured that where such a Resolution of being just and honest, is attended with an hearty Contrition that it will be sufficient 'till we are able to put it in Execution.

III.

So that, put the Case that I have wronged a Man, (as for Instance, my Master, when I was his Servant and trusted by him) by defrauding him
of

Wedn
Morn

of Goods or Money, or any Thing valuable, and am now convinced of my Fault in so doing, and would make him Restitution if I could, but find I am not able: Thou mayest ask, what shall be done in such a Case? Am I obliged to confess my Fault to him before I come to the Sacrament?

IV.

O my Soul! was this our Case, and thou foughtest my Advice, I should answer; that, if your Confession would do your Master or any one else any Service, I would not only *advise* it, but *enjoin* it to you; as for Example, if your Confession would shew your Master some particular Cases where his Servants or others, whom he trusts, may overreach or defraud him, of which he is not aware and understands not, there, you see, your Confession would be of use to him, and preserve him from other Injuries, and there I would advise you to give him Information, that

that he may be more secure for the future. Wedn
Morn.
w

V.

You may reply discreetly, that as the Case may happen, such Discovery may do him no Service, and your self much Mischief, so then remember, my Soul, that my Opinion is; where no good can come to the Party injured by an open Confession, there I can see no need of it; or, it may be done *underhand* and *in general* without discovering ourselves, and our particular Frauds. Thus for Example, you have wronged *such a one* of Twenty Pounds, or to the value of that or any other Sum; the Injury here, is the Loss of so much Money: when therefore this Loss is made up, the Injury is removed: What good would it do, to let the party know, *who* it was that wronged him? It might do you some Mischief, but I think it could do him no Service. For, if he suspected and impleaded you at Law, and
you

Wedn
Morn.

you were cast, you would be obliged to pay the Costs, and also to confess your Fault; because you would here be obliged as a Christian to clear your Adversary of false Accusation, and justify the Sentence of your Judges, which is a great good to the Commonwealth.



*The Hymn, for Wednesday Morning,
The Character of a worthy Communi-
cant, who has made Restitution.*

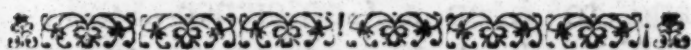
HE shall ascend thy Heav'nly Place,
Great God! and dwell before thy Face,
Who here minds thy Religion now,
And humbly walks with God below;
Whose Hands are pure, whose Heart is clear,
Whose Lips still speak the Thing they mean;
No Slanders dwell upon his Tongue;
He hates to do his Neighbour wrong.
Scarce will he trust an Ill Report,
Nor Vent it to his Neighbours hurt:
Sinners of State he can despise,
But Saints have Honour in his Eyes.
Firm to his Word he ever stood.
And always makes his Promise good,
Nor

For the Sacrament. Part II.

65

Nor dares to Change the Thing he Swears, ^{Wedn}
Whatever Pain or Loss he bears. ^{Morn.}
w

He never deals in bribing Gold,
And Mourns that Justice should be sold:
While others gripe and grind the Poor
Sweet Charity attends his Door.
He loves his Enemy and prays
For those that curse him to his Face:
And doth to all Men still the same
That he would hope or wish from them.†
Yet, when his Holiest Works are done
His Soul depends on Grace alone.
This is the Man thy Face shall see:
And dwell for ever, Lord, with Thee.



The Prayer on Wednesday Morning,
For Repentance and Confession.

O God the Creator and Preserver
of Mankind, by thee I have
been holden up ever since I was
born; and by thy Goodness it is,
that I have been preserved the Night
past from all Perils and Dangers.
Grant me a perpetual Sense of thy
Goodness; that so the remembrance
of

† Matt. vii. 12. Lu. vi. 31.

Wedn
Morn.

of thy past Favours may beget in me
 ~~~~~ such an humble Reliance on thy  
 Fatherly Care and good Providence,  
 that I may perfectly resign myself to  
 thy disposal in all Things, as most  
 Just and Righteous.

O let me never abuse thy Patience,  
 nor despise thy Goodness; but let  
 thy Fear be always before my Eyes,  
 that I may not Sin against thee; but  
 that, giving up myself entirely to  
 thy Service, I may endeavour in all  
 Things to obey thy blessed Will,  
 and to keep a Conscience void of  
 Offence both towards thee, and to-  
 wards all Men.

For which End, O Lord, vouch-  
 safe me the Assistance of thy Holy  
 Spirit, for of my self I am not able  
 to please thee, my Nature is cor-  
 rupt, and miserably prone to what  
 is Evil. I am every Way beset  
 with Temptations, and my own  
 Experience sadly teaches me, how  
 easily I am drawn away by the de-  
 ceitful Tempter. But, O thou?  
 who

For the Sacrament. Part II. 67

who art the Saviour of all that put <sup>Wedn</sup>  
their Trust in thee, deliver me, I <sup>Morn.</sup>  
beseech thee, from that cruel Ene-  
my of my Soul, who is daily lying  
in wait to destroy me; *be thou my*  
*strong Hold, whereunto I may al-*  
*ways resort, and evermore mightily*  
*defend me, for thou hast been my Suc-*  
*cour ever since I was born, O leave*  
*me not to myself neither forsake me,*  
*O God of my Salvation †.*

Lead me, I beseech thee, in the  
Way, wherein I should go, guide  
me by thy Right Hand and Con-  
duct me safely through the dangerous  
Snares and Temptations of this dread-  
ful World: And, though thou should-  
est permit me to fall into severe Trials,  
yet suffer me not, I beseech thee, to  
be tempted above what I am able to  
bear; let no Calamity ever drive me  
from thee, nor any Prosperity cause  
me to forget thee. But

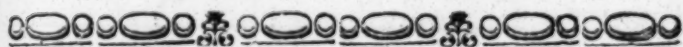
Grant that all thy Providences to-  
wards me may work together for my  
Good, and be a powerful Means to  
bring

Wedn  
Morn

bring me to thy Self, and to an entire Dependance upon thee; let not the World get Possession of my Heart, which has been so often dedicated to thy Service. Let not those Poms and Vanities, which I have so solemnly renounced, become the Objects of my foolish Desires, but be thou, O God, my only Joy and my Delight, my Stay and Support, my Hope and my Trust, my Rest and Comfort in this World, and my eternal Bliss and Happiness in that which is to come.

In Confidence whereof, O Lord, I humbly beg thy Blessing this Day upon all my honest Designs and Undertakings; direct me in all my Ways, that I may take nothing in Hand but what is agreeable to thy blessed Will; let no Worldly Interest or Advantage ever prevail upon me to depart from my Integrity; but amidst the various Affairs of this Life, give me Grace to set thee always before my Eyes, that I may not sin against thee; and grant that I may be daily preparing for those

those Things that are eternal, thro' Jesus Christ our Blessed Lord and only Saviour, in whose Name and Words, I commend to thy Mercy and Protection my self and all Mankind, saying as he himself hath taught us, *Our Father, &c.*



*The Meditation for Wednesday Evening, on Confession.* We in Even.

**O** My Soul we have long travelled together in Happiness, come let us reason together of the Ways and Means of attaining that eternal Joy. *Sin* sets us at Enmity with God † and Repentance without *Satisfaction*, when in our Power, is of no Service. Now *Satisfaction* must be either in *Deed* or *Word*, Satisfaction in *Deed* is properly called *Restitution*, which we are always obliged to make, when in our Power, and Satisfaction in *Word* is the *Confession* of a secret Fault to the Party injured. Now,

† Rom. viii. 7. James iv. 4.

II. My



## The Week's Preparation

### II.

My Soul! the Question is, whether I am obliged to confess a secret Fraud, though I cannot make Restitution? as for Instance, suppose that I am a Servant, and that my Master has either publicly accused or very strongly suspected another Person, of doing him that wrong, which I indeed did him; in such a Case I am obliged to clear that Innocent Person, as well to free him from the Trouble and Injury of being falsely accused, or ill thought of, as also to free the Master from doing Injury, by falsely accusing or unjustly suspecting an Innocent Person.

### III.

So that, my Soul! where you perceive you could promote Justice, and do a good deal of Good by your Discovery and Confession, it is then necessary. But in Cases where no Good would come, but Mischief, by Confession of your Fault to the injured Party, there imagine you may  
rest

For the Sacrament. Part II. 71

rest satisfied with *Confession to God*, <sup>Wedn</sup>  
and a purpose of Restitution when <sup>Even.</sup>  
you are able.

IV.

If, my Soul! *Confession* should be always necessary, it could never be omitted without Sin. But I will shew thee when it may be better spared. Put the Case, that I had polluted my Neighbour's Bed, and thereby injured three Parties most notoriously; *Him*, his *Wife*, and *my own*: I must not, by this Rule confess my Offences to them. For, consider how much Mischief such a Confession might do to our Neighbour, and to our own Wife, and how little Good; and then you will see the Reason of this Rule: We should break the Peace and Happiness of two Families, during their whole Lives; and, it may be, occasion a world of Mischief from the Rage of Jealousy, and the Sense of such great Injuries. But,

V.

Mistake me not quite, for though  
I discharge

Wedn  
Even.

I discharge you from confessing this Sin, either to the abused Husband, or to your own abused Wife; yet I should lay it strictly on you to confess the Sin to the wicked Partner of your Iniquity, and let her know (but with all Secrefy) how much you are concerned at your Transgression, and how sincerely you repent of it; and how you wish that she would do so too. This Confession I would never excuse any Body from, because it would be the likeliest Method to reclaim a sinful Partner, and *undo* the Mischief we have done; and truly, I cannot see how there can be a repentance in earnest of this Sin, without endeavouring to amend those, whom we had been so Instrumental in corrupting and undoing. And yet, this also would be unnecessary, if there were manifest danger of the abused Husband's discovering the Falshood of his Wife, by such a Confession. And,

VII.

You see, I make the good Effects  
of

For the Sacrament. Part II. 73

of Confession, to be the Reason of <sup>Wedn</sup> making it; and therefore where a <sup>Even.</sup> greater Mischief would probably ensue from it, I cannot think it necessary: So that the Sum of what I have said is this, That *Confession* and *Restitution* are the *two external* Tokens of Repentance; and that the Rule and Measure of Confession (to the Parties injur'd) is the Benefit and Good that would come by it. And the Rule and Measure of Restitution is a Man's Ability of making it. So that where Mischief, and no Good, would come by Confession, there I may repent without Confession, except to God. And where I am able to make no Restitution, there I may repent sincerely without it; and so may come to the Holy Sacrament, tho' I have done much Wrong and Injury.

Part II.

E

The

*The Hymn, for Wednesday Evening,  
On Confession of Sins to God.*

**I**F I keep silence and conceal  
My heavy Guilt within my Heart,  
What Torments doth my Conscience feel!  
What Agonies of inward Smart!

I spread my Sins before the Lord,  
And all my secret Faults confess;  
Thy Gospel Speaks a pard'ning Word,  
Thine Holy Spirit seals the Grace.

For this shall every humble Soul  
Make swift Addresses to thy Seat:  
When Floods of huge Temptations roll,  
There shall they find a blest Retreat.  
How safe beneath thy Wings I lie, (pear?  
When Days grow dark and Storms ap-  
And when I walk, thy watchful Eye  
Shall guide me safe from every Snare.

Another.

**H**OW blest the Man, for ever blest,  
Whose Guilt is pardon'd by his God,  
Whose Sins with Sorrow are confess'd,  
And cover'd with his Saviour's Blood.  
Blest is the Man to whom the Lord  
Imputes not his Iniquities,  
He pleads no Merit of Reward\*,  
And not on Worth but Grace relies.

\* Rom. ii.



for the Sacrament. Part II.

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*From Guilt his Lips and Heart are free,*

Wedn  
Even.

*His humble Joy, his holy Fear*

~

*With deep Repentance well agree,*

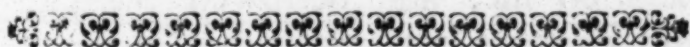
*And Join to prove his Faith sincere.*

*How Glorious is that Righteousness,*

*That hides and cancels all his Sins,*

*While a bright Evidence of Grace*

*Thro' his whole Life appears and Shines.*



*The Prayer, on Wednesday Evening,  
Of Repentance and Confession.*

**O** God! the great Creator, gracious Preserver, and wise Governor of the World, I, thy unworthy Servant, fallen down before thee, at this Time to present my Prayers and Supplications before thy Throne of Grace; admire and adore the incomprehensible Perfections of thy Nature; and gratefully acknowledge thy marvellous and undeserved Goodness to me and all Creatures.

I have nothing, O Lord! but what I received from thee; thou gavest me my Being, and madest me

Wedn  
Even.

in a Capacity to know and serve, and enjoy thee for ever. And out of the same infinite Bounty and Goodness, thou hast continued to me the Being which thou at first gavest me, and hast delivered me from a Multitude of Evils, which might have justly befallen me, and bestowed Mercies and Favours both upon my Soul and Body, more than I can Number.

O! that I could say I had made returns unto thee in any Measure, suitable to the Benefits which I have receiv'd from thee: But, alas! I must with Shame acknowledge, that I have been guilty of great Ingratitude towards thee, the Fountain of all Good; I have been an unprofitable and unworthy Servant, and have neither Loved thee, Served thee, nor Obeyed thee, as I ought to have done; therefore it is owing to thy infinite Goodness, that I have now an Opportunity of humbling myself before thee.

O let thy Goodness and Forbearance,

For the Sacrament. Part II. 77

ance, lead me, O Lord to a true and unfeigned Repentance of all my Sins; and for the Sake of thy beloved Son, (in whom alone *thou art well pleased,\**) Spare me, O good Lord, spare me, and be not angry with me for ever; wash away all my Sins in that Fountain which thou hast open'd for Sin and Uncleanness, that nothing may interpose between thy Mercy and my poor Soul. Lay not to my Charge, O most merciful God! the Sins which I have this Day committed; and not only pardon them, but give me Grace from hence forward intirely to leave and forsake them, and to amend my Life *according to thy holy Word.†*

Make me always mindful that thou art every where present, and privy to my most secret Thoughts; that I may never dare to do any Thing but what is pleasing in thy Sight.

Possess me, O Lord, with a lively Sense of the Frailty of my Life, the Certainty of a Judgment to come, the unspeakable Glories of Heaven,

\* Matt. iii, 17. † Psalm cxix, 9. and

Wedn  
Even.

and the most dreadful Torments of Hell, that I may in good Earnest set about the great Work of my Salvation, and never be so foolish as to prefer the Pleasures of Sin, which are but for a Season, before that everlasting *Fullness of Joy*\*, which is in thy Presence for evermore; but that duly considering the vast Disproportion there is betwixt this Life, and my eternal State, I may live as becomes the Gospel of Christ, working out my Salvation with the greatest Care and Circumspection; that when the great and terrible Day of the Lord shall come, I may be admitted to the Inheritance of the Saints in Light, through the Merits, and for the sake of my blessed Saviour and Redeemer, Jesus Christ, in whose blessed Name I intreat thee to accept O Lord this Evening Sacrifice of my unfeigned Praises, which I now offer up to thy Divine Majesty, for thy great and manifold Mercies vouchsafed unto me, and more particularly for the Mercies

\* Psalm xvi, 11.

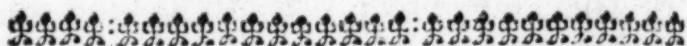
for the Sacrament. Part II.

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of the Day past; for preserving me <sup>Wedn</sup>  
in Health and Safety; for providing <sup>Even.</sup>  
so plentifully for me, and continuing  
to me the Enjoyment of so many  
Comforts. And

I most humbly beseech thee to  
continue thy Mercy and Goodness to-  
wards me, and all that belong to me.  
Defend us this Night from all Dan-  
gers both of Soul and Body; grant  
us quiet and refreshing Sleep: And,  
if thou art pleased to add another  
Day to our Lives, give us Grace to  
employ it in such a Manner, as may  
be well pleasing in thy Sight; thro'  
the Merits, and for the sake of the  
same thy beloved Son, Jesus Christ  
our Lord, who has taught us when  
we pray, to say, *Our Father*, &c.





*The Meditation, for Thursday  
Morning,*

*Upon the necessary Sorrow for Sin, in  
order to obtain Pardon thereof.*

I.

Thur.  
Morn.  
~

CONsider, O my Soul! that tho' we must part in the Grave; that I must turn to Earth from whence I came, and thou to God who implanted thee in me: We shall again Rise and be united together, never to be separated, but live together for all Eternity in that State of Glory or Misery, as God of his Justice shall allot us, according to the Demeanour of our present Life.

II.

I am deeply concerned at these Reflections; I tremble at the Effects of God's Displeasure, which are *Loss* and *Punishment*, more than for the *occasion* of that Displeasure which is *Sin*: So that this is being sorry wholly

For the Sacrament. Part II. 81

wholly for my own sake, barely in Con-<sup>Thur.</sup>  
sideration of what I am like to loose <sup>Morn.</sup> w,  
by them. This is a selfish Concern.

III.

Yet, my Soul, thou bids me be Content, to do what I can, and as well as I can: But yet I have, I know not, what kind of Concern about me, that my Sorrow for Sin should proceed from no nobler and better Principle, than the fear of Punishment, which, you know, is called an *imperfect Sorrow*, and disallowed by all Sorts of Writers. But,

IV.

Since the Time thou hast bid me trust to the Principles, that God hath Implanted in us; which, are *hope* and *desire* of Good, and *fear* and *hate* of Evil; and to trust to the Rules that God hath set us in his Holy Word, to guide and direct ourselves by; where God exhorts us to such and such Things, and promises us to Reward our Performances of them with such and such Blessings:

Thur.  
Morn.

~ I am perfectly convinced that I shall obtain Mercy at the Bar of the just and good God, though I set about those Actions in view of those Rewards, and purely for the sake of those Blessings: As also that God prohibits such and such Things on Pain of his Displeasure, I doubt not of his Favour, though I abstain from those Things for *fear* of being so punished: For

## V.

I have also considered that the Scriptures are made up of Promises and Threats, both which would signify nothing, if Men might not be moved by them, both to perform their Duty, and obtain their Recompence, and to avoid both Guilt and Punishment: The same Promises being made to *Repentance*, which are made to *Innocence* and Obedience, and the same Threatenings denounced against *Impenitence*, which are denounced against *Sin* and *Wickedness*. So that, it is evident, that Men may

For the Sacrament. Part II.

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may Repent and turn to God upon the same Principles, by which they might have continued Innocent and Obedient, viz. the *Promises* of Blessings, and the *Threats* of Mischief, Pain and Misery; the one to *Excite* their Hope, and the other to *Awaken* their Fear, and both to *secure* their Obedience.

Thur.  
Morn.



The Hymn, for Thursday Morning,

The Sinner's Complaint.

**I**N deep Distress and troubled Thoughts,  
To thee my God, I rais'd my Cries:

If thou severely mark our Faults,

No Flesh can stand before thine Eyes,\*

But thou hast built thy Throne of Grace,

Free, to dispense thy Pardon there,

That Sinners may approach thy Face,

And Hope and Love as well as Fear.

As the Benighted Pilgrims wait

And long and wish for breaking Day,

So waits my Soul before thy Gate:

When will our God his Face display?

\* Psalm cxxx, 3.

My

Thur.  
Morn.*My Trust is fixt upon thy Word,**Nor shall I trust thy Word in vain :**Let mourning Souls address the Lord,**And find Relief from all their Pain.**Great is his Love, and large his Grace,**Thro' the Redemption of his Son: \***He turns our Feet from sinful Ways,**And Pardons what our Hands have done.*

*The Prayer, on Thursday Morning,  
Imploring the Divine Pardon for our  
Sins, for which we are heartily  
sorry.*

**O** Most gracious and merciful  
God! I thy unworthy Ser-  
vant beg leave to present my Prayers  
unto thee, who dwellest in that  
Light which no Mortal Eye can  
approach unto. I confess that not-  
withstanding all thy gracious Deal-  
ings and Dispensations towards me,  
I have never loved thee, served thee,  
nor obeyed thee, as I ought to have  
done according to thy Commands.

I have suffered the Cares and Con-

\* Psalm cxxx, 7.



cerns of this Life to busy and employ <sup>Thur.</sup> my Thoughts too much, and to <sup>Morn.</sup> make me cold and remiss in the great and important Work of my Salvation; for which, O my God! I lament and bewail the Corruption of my Nature and my manifold Sins and Transgressions, knowing that I have no Place to flee unto for Succour, but unto thee, who art a God of infinite Love and Pity.

O! Pity my Weakness, and forgive, Wash away all my Sins, in the Blood of the immaculate Lamb, Christ Jesus; that neither those, which I have this Day committed, nor any other the Follies of my Life past, may be ever had in remembrance before thee.

O Reserve not my Sins to be punished in the Day of thy fierce Wrath and Displeasure; but bury them all in the Depth of thy everlasting Mercy; that they may never rise up to my Confusion here, or Condemnation hereafter.

Look

Thur.  
Morn.

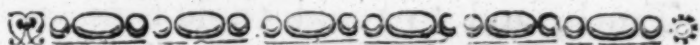
Look upon me, O Lord! as a reconciled Father in Christ Jesus; speak Peace unto my Conscience, and say unto my Soul, *I am the God of thy Salvation*,\* enable me to forsake every Evil Way; destroy in me all Evil Habits, and irregular Dispositions, and whatever opposes itself to thy most holy Will and Commandments; that I may walk before thee *in newness of Life*,† and be filled with a lively Sense and Conviction of the shortness and uncertainty of all Things here below; my Heart may be weaned from the Love of this World, and daily more and more aspire after those Joys which those enjoy, who are placed at thy right Hand for evermore.

Give me Grace to improve the use of thy good Creatures to thy Glory, the Good of my own Soul, and in the Comfort and Relief of my distress'd Brethren; that being *rich in good Works*, || and having *laid up*

\* Psalm xxv, 5. & *alibi passim*. † Rom. vii, 6.

|| 1 Tim. vi, 18.

*a Treasure in Heaven*, I may (when this earthly Tabernacle shall be dissolved) *have a Building of God, a House not made with Hands, eternal in the Heavens* \*, thro' our Lord and Saviour Jesus Christ, in whose most Holy Name and Words I conclude my imperfect Prayer, saying, *Our Father, &c.*



*The Meditation for Thursday Evening,  
Upon a firm Purpose of Amendment.*

I.

SEEING now, my Soul, that we have taken all the Steps for a Reconciliation with an angry God, and by his Sacraments, and Repentance, to make him a loving Father: Let us now, in the next Place, *steadfastly purpose to lead a new Life* † for the Time to come. I mean, that we resolve in good Earnest to amend in all Particulars wherein we have found ourselves, upon Examination, faulty.

Thur.  
Even.

§ Matt. ii, 20. \* 2 Cor. v, 1. † See the last Exhortation in the *Communion Service*, in the Common Prayer Book.

II. Remember

Thur.  
Even

## II.

Remember the Direction of the Holy Apostle †, and let me resolve as he advises, saying, *If I have stolen, I will steal no more*: If I have been guilty of Lying, Slandering, Swearing, Blasphemy, Drunkenness, Intemperance, and Impurity, I will henceforward study to speak the Truth, and to avoid those Sins, and all Occasions of falling into them, and be continually upon my Guard against all the natural and usual Temptations to them.

## III.

These are Resolutions I have often made before, and have as often broke through them; if then I should be so wicked as to break through them hereafter, what must I do then? *The Spirit is willing, but the Flesh is weak*\*; and therefore I have Reason enough (God knows) to apprehend with Fear, that this (which is so common) may be my Case also.

† Eph. iv, 28. \* Matt. xxvi, 41. Mark 14, 38.

## IV. O,

IV.

Thur.  
Even.

O, my Soul! my Conscience checks me; my Heart misgives me; my whole Man, who has often resolved against his Sins, and as often broke them deliberately, would conspire against Resolving again to keep those Resolutions, we have so often broken, did not thou, my Support in Trouble, assure me, that the Breach of good Resolutions is certainly as pardonable as other Sins, and, if repented of, will certainly be pardoned. And,

V.

Therefore I am resolved, that my frequent Failings shall not discourage me from attempting again and again, till I have gained my Point. I am fully convinced, that there is nothing else to do, and that it is absolutely necessary I should resolve again and again, until my Resolutions have taken Effect, that I may *reap* good *Fruit unto Salvation* †.

† John vi, 36. Rom. vi, 22. James iii, 18.



## The Week's Preparation



*The Hymn, for Thursday Evening,  
Where the Penitent Communicant re-  
solves to amend his future Life.*

**L**ord grant thy Statutes every Hour,  
May dwell upon my Mind;  
Thence I derive a quick'ning Power,  
And daily Peace I find.

To Meditate thy Precepts, Lord,  
Shall be my sweet Employ;  
My Soul shall ne'er forget thy Word,  
Thy Word is all my Joy.

How would I run in thy Commands,  
If thou my Heart discharge  
From Sin and Satan's hateful Chains,  
And set my Feet at large!

My Lips with courage shall declare,  
Thy Statutes and thy Name;  
I'll speak thy Word, the Kings should hear,  
Nor yield to sinful Shame.

Let Bands of Persecutors rise  
To rob me of my Right;  
Let Pride and Malice forge their Lyes,  
Thy Law is my Delight. †

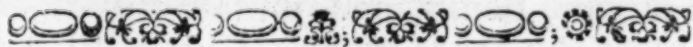
† Psalm cxix. 77, 174.

*Depart*

For the Sacrament. Part II.

*Depart from me ye wicked Race,  
Whose Hands and Hearts are ill,  
I love my God I love his Ways,  
And must obey his Will.*

91  
Thur.  
Even.  
w



*The Prayer, on Thursday Evening,  
Imploring God's Blessing in the A-  
mendment of our Lives.*

**O** LORD, who hast made, and doth govern and preserve all Things, I prostrate myself before thee in an humble Adoration of thy incomprehensible Majesty, and acknowledge that I depend entirely on thee, and render unto thee my most hearty Thanks, for all the Favours and Benefits which thou hast so freely and undeservedly conferred upon me.

All thy Works praise thee, O Lord, and we the Children of Men, who have received singular Marks and Tokens of thy Favour, ought more particularly to praise and glorify

Thur.  
Even.

~ ~ ~  
rify thy holy Name, being made after thy own Image, and endued with reasonable and immortal Spirits, that we may reflect on thee, the Author of our Being, and imitate thy Wisdom, Holiness, Goodness, and Truth. But above all,

I desire to remember that great Demonstration of thy Love in giving thy dear Son to live amongst us, to die for us, and thereby to give us (upon the Condition of *Faith* and sincere *Obedience*) an assured Hope of immortal Life, which I so lately commemorated in the Sacrament; of the Lord's Supper, in which I sealed my Love to thee, and renewed the Oblation which I have often made of my Soul and Body to thee.

I wait upon thee still for what thou see'st good for them both; which I hope in thy everlasting Mercy to obtain; humbly beseeching thee to pardon all my Forgetfulness of, and Ungratefulness to, thee; and I most earnestly implore the Grace of thy  
Holy

For the Sacrament. Part II.

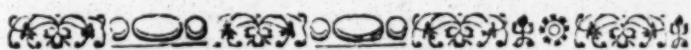
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Holy Spirit to preserve in my Mind <sup>Thur.</sup> and Body a powerful Sense of thee, <sup>Even.</sup> an ardent Love to thee, and a holy Care to please and obey thee in all things ; and to this end I beseech thee give me the same Mind and Spirit, which was in Christ Jesus our Lord ; the Spirit of Wisdom and Understanding, and the Fear of thee ; the Spirit of Meekness, Humility, Purity, and Charity. And

Grant that I may do thy Will with the like Chearfulness, Zeal, Constancy, Patience and Perseverance as he did ; that so I may for ever bless thy Name, O Lord ! for all the Helps and Assistances of thy good Spirit, which thou hast already blessed me withal.

I acknowledge thee in all my ways ; do thou direct my Paths, and teach me to manage all my Affairs with Prudence and Discretion ; for thou art my Hope and Confidence, my Satisfaction, and my Peace ; my Glory, and my Joy ; O be thou pleased

pleased to Conduct me by thy good Spirit, through all the Business and Employments, through all the Temptations and Troubles of this mortal Life, to that blessed Place where our Lord Jesus Christ liveth and reigneth with thee in the Unity of the same Spirit, World without end. *Amen.*



*The Meditation, for Friday Morning,  
Upon a quiet Conscience.*

## I.

Frida.  
Morn.

**Y**OU may remember, O my Soul! that the Church exhorts us, and tells us in express Words, that *It is requisite that no Man should come to the holy Communion, but with a full Trust in God's Mercy, and with a quiet Conscience\**. Now, my Soul, I pray thy Advice; tell me, what is here intended by a *quiet Conscience*? For I can never apply God's Mercy to myself by Faith, whilst I distrust

\* See the Exhortation to the *Communion Service*.  
the



the Truth and Sincerity of my own Repentance. Frida.  
Morn.

## II.

As I understand it myself, a *quiet Conscience* entirely depends upon the Opinion a Man has of his Repentance being *sincere*, and *accepted* of God: But I am as well ascertained, that a Man may mistake his Case; and therefore a quiet Conscience is not always a *secure* State with respect to God: For, if a Man believe he has repented truly, and yet has not, he is never the nearer Pardon for Thinking himself pardoned.

## III.

So that it is plain, a Man may have a *quiet Conscience*, when he is really in great Danger; and again, he may have a *troubled Conscience*, when he is indeed forgiven, and secure of God's Favour: Yet, tho' I am fearful of not having repented as I ought to do, I can never believe that God will judge Men finally, by their present Assurance or Despondency, but by the Truth

Frida.  
Morn.

Truth and the Sincerity of their Repentance.

## IV.

Here, Methinks, my Soul, thou sends me for Advice to the *Church*, who understands by a *quiet Conscience*, such as trust in God's Mercy; as, that if a Man be duly qualified, he shall be certainly accepted of him, and forgiven. And directs such Men, whose Sins may be of such a Nature, as that they shall be sorely perplex'd to understand what Sort of Repentance is necessary to the Obtaining Forgiveness, to advise with their spiritual Guides, to be instructed and set aright. For,

## V.

They will Teach them the True extent of God's Mercies in Jesus Christ, and what it is will qualify them for the Forgiveness of their Sins. This is the *quiet Conscience* that the Church requires of a Communicant; a Conscience well informed of the Nature of God's Promises  
and

and *Threats*, and of the Nature of <sup>of</sup> *Repentance* and of its own *State* and <sup>of</sup> *Condition*, thus if I understand you right, you say, that *the Quiet* of a Man's Conscience, depends upon his Opinion and Perswasion.

VI.

But, my Soul! I have found that our *Safety* and *Security* depends upon our Practice, for God accepts us not according to what we believe of himself, *but according to what we do and truly are.*

VII.

If therefore upon a *serious Examination* of my Life past, I find I am, in Earnest, very much concerned for having offended God, and stedfastly Purpose to do so no more, and, by the Assistance of his Grace, resolve to lead a New and better Life for the Time to come, and firmly believe that if I do so, God will for Christ's Sake, accept of my Repentance, and enable me more and more to walk carefully before him, I may come to the Sacra-  
Part II. F ment,

Frila.  
Morn.

ment, although I may be still afraid  
of the *Truth* and *Sincerity* of my Re-  
pentance, having often broken my  
good Resolutions before.



*The Hymn, for Friday Morning,  
To be repeated by a quiet Conscience.*

**O** Lord! Secure and blest are they,  
Who feel the Joys of pardon'd Sin:  
Should Storms of Wrath shake Earth and  
(Sea,  
Their Minds have Heav'n and Peace  
(within.

*The Day glides sweetly o'er their Heads,  
Made up of Innocence and Love;  
And soft and silent, as the Shades,  
Their nightly Minutes gently move. (on,  
Quick, as their Thoughts, their Joys come  
But fly not half so fast away;  
Their Souls are ever bright as Noon,  
And calm as Summer Evenings be.*

*How oft they look to the heavenly Hills,  
Where Groves of living Pleasures grow;  
And longing Hopes and chearful Smiles  
Sit undisturb'd upon their Brow.*

*They*

for the Sacrament. Part II. 99

*They scorn to seek our golden Toys,  
But spend the Day and share the Night  
In numbring o'er the richer Joys,  
That Heaven prepares for their delight.  
While wretched we, like Worms and Moles,  
Lie groveling in the Dust below,  
Almighty Grace renews our Souls,  
And we'll aspire to Glory too.*

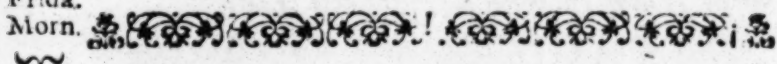
Frida.  
Morn.

Another.

**F**AR from my Soul <sup>(gone,</sup> sad Thoughts be  
And leave me to my Joys;  
My Tongue shall triumph in my God  
And make a joyful Noise.  
Darkness and Doubts had veil'd my Mind  
And drown'd my Head in Tears,  
Till sov'reign Grace with shining Rays  
Dispel'd my gloomy Fears.  
O! what immortal Joys I felt,  
And Raptures all divine;  
When Jesus told me I was his  
And my Beloved mine.  
In vain the Tempter frights my Soul,  
And breaks my Peace in vain,  
One Glimpse, dear Saviour, of thy Face  
Revives my Joys again.



## The Week's Preparation



*The Prayer, on Friday Morning,*

*That God will bless us and endue us  
with Peace and Quietness of Con-  
science.*

**A**WAKE, O my Soul! hearken  
to that heavenly Song; join  
thy self to the celestial Choir, and  
with an easy Conscience say, *Holy,  
holy, holy, Lord God Almighty, which  
was, which is, and which is to come\**.  
I Adore thee my God, and make  
an entire Resignation of my self, and  
of All that I am and have, into thy  
Hands, desiring now, and to all Eter-  
nity, to depend on thee my God, and  
my Inheritance.

Most gracious Father, in Christ  
Jesus our Lord, I thank thee for the  
comfortable Refreshment of the Night  
past; for the Preservation of me [*and  
my Family,*] and all belonging to me  
from Fire, Robbery, and Tempest,  
and other evil Accidents, for without  
thy

\* Rev. iv. 8.

The Week's Preparation 101

thy Goodness and Providence, I am not able to subsist the least Moment. Frida-  
Morn.

To thee I owe all those Comforts of Life, Health, Peace and Plenty I enjoy, and a Freedom from all those Pains, and Miseries, and Evils, I am subject to, and have deserved at thy Hands. I desire above all Things to give most humble and hearty Thanks to thee, O God the Father, for the Redemption of the World by thy Son Jesus Christ our Lord, and for the Means of Grace which thou hast ordained by thy Words and Sacraments, and Hopes of Glory.

I beseech thee in and through our Lord Jesus Christ, who was pleased to suffer Death upon the Cross for our Redemption, to pardon all the Sins I have at any time committed; and grant I may find the Power of his Death, in my dying to Sin and rising unto Righteousness, that henceforth being freed from Sin, all Things belonging to the Spirit may live and grow in me, now and for evermore.

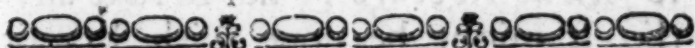
Frida.  
Morn.

W I beseech thee continue to my Soul that Grace I received in the Holy Sacrament, that I may order all my Words and Actions, and all my Conversation with such Care and Prudence, as to give no Offence or Occasion of falling to any, but that I may be a good Example to others, and adorn the Doctrine of God our Saviour in all Things.

O let thy Holy Spirit always direct and rule my Heart, and of thy great Goodness bring me to Life eternal, and give me Grace to do my Duty in that State of Life whereunto thou hast been pleased to call me, and make me therewith content. Continue to me I beseech thee, the Blessings I enjoy, supply me with those I want, and turn from me all those Evils which I most righteously have deserved, or which either the Malice of the Devil, or the Wickedness or Misfortunes of the World may bring upon me.

Let

Let all Things that befall me in this World, work together for my Good in the other; and grant me always those Things, whether prosperous or adverse, that may best conduce and be most profitable to my eternal Salvation: Wherefore I resign, O Lord, and give my self up to thy Providence: I submit my self to all the Events which it shall please thee to bring upon me: Do with me what thou seest Good and let thy holy Will be done in me, and by me, for the Sake of Jesus Christ our Lord, who has taught us, when we pray to say, *Our Father, &c.*



*The Meditation, for Friday Evening,* Frida.  
Even.

*Upon Universal Charity.*

I.

**O** My Soul! I am but Dust and Ashes, thou must quicken me or I shan't be able to profit any thing from all these good Resolutions thou  
F 4                      hast

Frida  
Even

~ hast brought me to. We are told that it is requisite to be *in Charity with all Men*\*, What if my Friend prove False, Injurious, and endeavour to undo me? must I still trust him, love him, and favour him as I used to do? What if he seek to take away my Estate, to hurt my Reputation, or assault my Person? must I endure this patiently, and seek no Remedy, but treat him still in the friendly Manner I was wont?

## II.

I remember that thou hast told me how Christianity obliges us to *hate no Man*; to *do no Man any Injury*; to *seek no Revenge*†; nor to *take* any, tho' it might be done with Secrecy and Safety: Nay moreover, that it obliges us to pray to God for the Forgiveness of such as may have injured us in the highest Measure, and obliges us to deny them nothing that is due in Justice, in Humanity, and Mercy, so that

## III.

\* See the last Exhortation in the Communion Service. † Mat. v. 44. Lu. vi. 13.



III.

Frida.  
Even.

Their Enmity and ill Usage will never excuse me from doing them any sort of good Turns that are due to them, as Men or Christians. But tell me, can this hinder me from defending my self from any Injury or Violence? from Recovering what is my own? or, from bringing upon them whatever Mischief the Law will inflict upon such Transgressors?

IV.

Shall Christianity hinder me from breaking off Friendship with one who has shewed himself unworthy of it? And I am well satisfied that the Doctrine of Christ is of greater Purity than to require me to continue him in that Confidence and Trust, he has heretofore been in, but now forfeited by Falshood and ill Usage. I know there can be no *Communion between the Disciples of God and Belial\**, so that if we must not hate, yet we may dislike any one that injures our Reputation, Fortune or our Person.

\* 2. Cor. vi. 14.

## The Week's Preparation

## V.

Which I understand to mean that we may cease our Friendship, but not our Readiness to do all good Offices; as for Example, if I have injured any one, I must be reconciled and make amends; and if any one has injured me, I must pray to God to forgive him and so forgive him my self, and to *return no Evil for Evil* †, nor take any Advantage against any to their Prejudice,

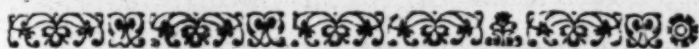
## VI.

Therefore, my Soul! it concludes in this, if our Adversary be unreasonable and will not be reconciled to us, 'tis enough that we desired it, and shew our self disposed to it: Only I shall always learn of thee to have immediate recourse in all Difficulties, which may happen in like Cases to some prudent and good spiritual Guide, who will easily tell me what is to be done in the Matter, and especially I shall remember, that to be on the

† Mat. v. 44. Lu. vi. 13.

forgiving

forgiving Side, is Wisdom and Plea-  
sure and Superiority ; yea it is to do  
bravely and to be a good Christian.



*The Hymn, for Friday Evening,  
Upon Universal Charity.*

**H**AD I the Tongues of Greeks and  
And nobler Speech than Angels use,  
If Love be absent, I am found  
Like tinkling Brass an empty Sound †.  
Where I inspired to preach and tell,  
All that is done in Heaven and Hell,  
Or could my Faith the World remove  
Still I am nothing without Love.  
Should I distribute all my Store  
To feed the Bowels of the Poor,  
Or give my Body to the Flame  
To gain a Martyr's glorious Name :  
If Love to God and Love to Men  
Be absent all my Hopes are vain ;  
Nor Tongues, nor Gifts, nor fiery Zeal ;  
The Work of Love can e'er fulfil.

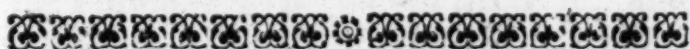
† 1 Cor. xiii. 7.

*Another.*

## The Week's Preparation

### Another.

**H**ow blest the Man whose Bowels move  
 And melt with Pity to the Poor,  
 Whose Soul by sympathizing Love  
 Feels what his fellow Saints endure.  
 His Heart contrives for their Relief,  
 More Good than his own Hands can do:  
 He in the Time of general Grief  
 Shall find the Lord has Bowels too.  
 His Soul shall live secure on Earth,  
 With secret Blessings on his Head,  
 When Drought, and Pestilence, and  
 (Dearth  
 A-round him multiply their Dead.  
 Or if he Languish on his Couch  
 God will Pronounce his Sins forgiven,  
 Will save him with a healing Touch,  
 Or take his wailing Soul to Heaven.



The Prayer, on Friday Evening,  
 To implore God's Grace to extend our  
 Love and Charity to all Men.

**A**LMIGHTY and everlasting  
 God, the Creator and Gover-  
 nor of all Things, who knows our  
 Necessities before we ask, and our  
 Ignorance

Ignorance in asking; grant that all <sup>Frida.</sup> reasonable Creatures, who Fear and <sup>Even.</sup> Obey thee, and are capable of understanding the Greatness and Glory of thy Attributes may unfeignedly admire, and adore thee, and express their Veneration and Praises of thee, in Ways most suitable to the Condition of their Nature and the Discoveries of thy divine Will, revealed to us by Jesus Christ our Lord. O! vouchsafe I beseech thee, that all Mankind may come to the Knowledge and Belief of thy true Religion, that so the Kingdom of Christ may be extended over all the Earth; and the eternal Laws of Godliness, Righteousness, Charity, and Sobriety, may be established throughout the whole World, to thy Glory and the Salvation of all Mankind, for which end, grant that all who profess this thy true Religion, may live in perfect Obedience to the Laws thereof. And,

That Men, as the Infirmities of their Nature will permit, may obey thee

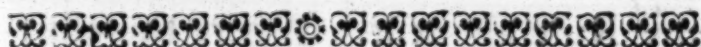


Frida. thee with proportionable Sincerity  
Even. and Constancy as do the Spirits of the  
w Blessed in Heaven, bestow O gra-  
cious Lord on us every Day through  
the remaining Part of our Lives, as  
many of the Things of this present  
World, as are sufficient for our ne-  
cessary Subsistence, and for the useful  
and innocent Conveniencies of Life,  
forgiving us our Sins and withholding  
the Punishments we have thereby de-  
served in like manner as we freely and  
heartily for thy Sake forgive all those  
Injuries and Offences, which we have  
received by others. Let all the Cau-  
ses and Occasions of Temptations cease  
from us, or else deliver us from the  
Power of them, that we may not be  
moved either with the Enticements of  
Riches, Honours or Pleasures; or with  
the fear of Want, Disgrace, or Pain,  
to do any Thing knowingly contrary  
to thy Will: and deliver us from all  
the Evils and Calamities which either  
the Malice of the Devil, or the Wick-  
edness or the Misfortunes of the  
World

for the Sacrament. Part II.

III

World might bring upon us, and set us at Variance with thee my God, or thy Servant, my fellow Creature, and I most earnestly offer up these my Petitions, because, O God, I know that thou *canst* and *wilt* do more for us than we can desire or deserve, who art Infinite in Power, Glory, Majesty, and bountiful Mercy, from everlasting to everlasting. *Amen.*



*The Meditation, for Saturday  
Morning,*

Satur.  
Morn.  
~

*Upon Fasting before receiving the Holy  
Sacrament.*

I.

**O** My Soul! Thou knowest that the Flesh is weak and easily surpris'd; too often *carried about with every wind of Doctrine* \*, thou hast had many Conflicts with me, but since thou hast brought me into Subjection to the Spirit, I am always ready to follow the Dictates thereof,

\* Eph. iv. 14.

But,

Satur.  
Morn.

but, my Soul! thou demands one thing of me which is not *Spiritual*: it is altogether *Corporal*.

## II.

Thou requirest me to *come Fasting* to the Holy Table of the Supper of our Lord, if it be *Necessary* to Salvation, I will, but, if you consider the *Institution*, nothing of that Kind is necessary; for it was instituted *after Supper*. Nor has the Church made any Rule about it. Where therefore neither the Laws of God, nor those of our Superiors have obliged us, we must use our Prudence, and do what we find best.

## III.

There are these things, my Soul! I shall propose in this Case, if you find that *Fasting* makes you more *Devout* and *Serious*, and gives you a *better* Frame of Mind, you should certainly choose to go to the Sacrament *Fasting*; or, if it be *indifferent*, and you are much the same whether I fast or not, and find it makes no Change.

For the Sacrament. Part II.

113

Change at all in you, I would for <sup>Satur.</sup> Decency and with regard to <sup>Morn.</sup> *antient Practice* accompany you to the Sacrament *fasting*.

IV.

But, as I have by Custom contracted such a Habit of eating or drinking some light Matter every Morning, that you know I shall be uneasy or disordered without it, so I hope you will permit me to do as I used to do, and that also, for your own Sake and to strengthen Devotion; because the Purposes of Fasting (which are to raise the Mind to God, and put it into a better Frame) are better answer'd by *moderate Refreshment*, than by *wholly* Abstaining; yet I say that though neither *God*, nor the *Church*, has appointed the contrary, I would advise the Morning Abstinence on *Sacrament Days*, where the Inconveniency of doing it is none; but I must disapprove of it, if there be any Inconveniency in Abstaining.

V.

## The Week's Preparation

## V.

And let us always Remember that whether we Abstain, or not, we do it without Scruple in our Selves, and without Censuring what another Person does, the contrary to what we do. But let us do in this, and in all other *indifferent Cases*, what we believe will tend most to our own *spiritual Edification*, without regard to what other People do; for every one is to give an Account of his own Deeds.



## The Hymn, for Saturday Morning,

INDULGE O God, my humble Claim,  
 Thou art my Hope, my Joy, my Rest;  
 The Glories that compose thy Name,  
 Stand all engag'd to make me Blest.

(Wise,  
 Thou Great and Good, thou Just and  
 Thou art my Father and my God;  
 And I am thine by sacred Ties;  
 Thy Son, thy Servant bought with Blood.  
 With



For the Sacrament. Part II.

115

*With Heart and Eyes and lifted Hands*

Satur.  
Morn.

*For thee I long, to thee I look,  
As Travellers in thirsty Lands*

*Pant for the cooling Water-Brook.*

*Not Fruits nor Wines that tempt our Taste,*

*Nor all the Joys our Senses know,  
Could make me so, divinely blest,  
Or raise my chearful Passion so.*

*My Life it self without thy Love*

*No taste of Pleasure could afford;  
'Twould but a tiresome Burden prove,  
If I were banish'd from the Lord.*

*Amidst the wakeful Hours of Night,*

*When busy Cares afflict my Head,  
One Thought of thee gives new Delight,  
And adds Refreshment to my Bed.*

*I'll lift my Hands, I'll raise my Voice,*

*While I have Breath to Pray or Praise;  
This Work shall make my Heart Rejoice,  
And spend the Remnant of my Days.*

Another.

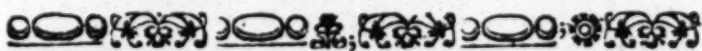
**B**ROAD is the Road that leads to Death,  
*And thousands walk together there;  
But Wisdom shews a narrower Path  
With here and there a Traveller.*

Deny

116 For the Sacrament. Part II.

Satur.  
Mo:n.

Deny thy self, and take thy Cross \*,  
*Is the Redeemer's great Command;*  
*Mortals must count their Gold but Dross,*  
*If they would gain this heav'nly Land.*  
*The fearful Soul that tires and faints,*  
*And walks the Ways of God no more,*  
*Is but esteem'd almost a Saint,*  
*And makes his own Destruction sure.*  
*Lord, let not all my Hopes be vain,*  
*Create my Heart entirely new,*  
*Which Hypocrites could ne'er attain,*  
*Which false Apostates never knew.*



*The Prayer, on Saturday Morning,*  
*For obtaining such Abstinence as is*  
*necessary to subdue the Flesh to*  
*the Spirit.*

**A**LMIGHTY and everlasting  
 God, to whose good Providence  
 I ascribe my Health and Safety, and  
 I owe the Enjoyment of the comfort-  
 able Refreshment of the Night past,  
 and the Avoidance of those Evils

\* Mat. x. 38. Lu. xiv. 27. and xvi. 24.  
 Mar. viii. 34. x. 21.

which

For the Sacrament. Part II. 117

which I have justly deserved, for <sup>Satur.</sup> these O Lord, and for all thy other <sup>Morn.</sup> Mercies, I desire to adore and bless thy glorious Name, humbly beseeching thee to accept this my Morning Sacrifice of Praise and Thanksgiving in and through the Merits and Mediation of my dear Redeemer, who did *fast forty Days and forty Nights\**, to teach us such Abstinence as may subdue our Flesh to the Spirit, whereby we may ever obey thy godly Motions; and for his Sake, O Lord, I humbly beseech thee to pardon all my Sins, and grant that a due Sense of thy Mercies may be so deeply impressed upon my Mind, that I may Love thee, above all things.

Vouchsafe me the Assistance of thy good Spirit, to enable me to withstand the Temptations of this wicked World, and with an undaunted Courage and Resolution, to bear up under all the Trials and Difficulties, which I shall meet with in my Christian

\* Mat. iv. 2. Mark i. 3. Lu. iv. 2.

Warfare,

Satur.  
Morn.

Warfare, that so I may manifest the Sincerity of my Love by a constant and habitual Care to do what is pleasing in thy Sight.

O Lord, *search my Reins and my Heart, prove me and examine my Thoughts \**, that I may be so truly Honest and Upright, and so Stedfast and Immoveable, in the Ways of Truth and Justice, that no worldly Interest or Advantage, how promising or great soever, may be able to shake my Integrity: but give me Grace to depend upon thy Providence, and to rest contented under all the Dispensations of thy infinite Wisdom and Goodness, and though thou shouldst see fit to deprive me of any, or even all the Comforts of this Life; yet,

O gracious Father, leave me not destitute of those Things that accompany Salvation, nor deny me thy Favour, which is better than Life it self. Whatever thou art pleased to deprive me of, yet take not from me, I be-

\* Psalm cxxxix. i. and vii. 9. and xxvi. 2.

beseech thee, the Comforts of thy Holy Spirit; but in all the Troubles and Disappointments of this World, in all the Calamities and Trials I shall meet with here, *be thou my only Refuge and my Support, my Stay and my Trust, my Saviour and mighty Deliverer* \*.

Satur.  
Morn.

Stand by me in all Trials, succour me in every Temptation, support me in Discouragements, and advise me in all difficult Cases: But especially O Lord, I most importunately beseech thee, that when the Time of my Dissolution draws nigh, and things here begin to fail me, thou would'st then vouchsafe to Strengthen and Support me, and at last receive me into thy blessed Kingdom. And till that Time draweth nigh,

Let thy great Goodness O Lord, continue to me thy Favour and Protection; let thy watchful Providence be my Guard and Defence. Keep me in thy Fear all the day long, and

\* Psalm xviii. 2. xl. 17. lxx. 5. cxliv. 2.

grant



## The Week's Preparation

grant that I may take nothing in hand but what is agreeable to thy blessed Will. Into thy Hands I commend my Soul and Body, and all that are related to me, humbly beseeching thee, to keep us from all Evil; to lead us into all Good; and to carry us safely through the Dangers and Temptations of this wicked World, to that Place of everlasting Rest and Peace, which thou hast prepared for thy faithful Servants, through the Merits of thy beloved Son, Jesus Christ our Lord; in whose Words, as thy beloved Son taught us I call upon thee saying, *Our Father, &c.*



Satur  
Even  
w

*The Meditation, for Saturday Evening,*

*On Presumptuous Thoughts.*

I.

**O** My Soul! how hast thou struck me, how am I dismayed at those Checks of thy Voice: The Enemy

for the Sacrament. Part II. 121

nemy had almost filled me with *Presumptuous Thoughts* of my own Merits; I was mighty well satisfied, full of Joy, and holy Consolation, assur'd of God's Favour, the Forgiveness of my Sins, and everlasting Happiness. Since my return from the Holy Sacrament, and our continued pious Exercise for this Week past: but

II.

Thou art desponding and fillest my Ears with, *It may be not*: One may, say's thou, be in God's Favour, without *knowing* or believing it; and one may be (in the Purpose of God) everlastingly happy in the World to come, and yet be Miserable and Desponding here on Earth: So we may be *forsaken* and full of *presumptuous* Consolations: And

III.

Now I remember we have already spoken of and agreed in these Things before \* and I am fully satisfied that if we truly repent us of our Sins they

Part II. G shall

\* See the *first* Part of the *New* Week's Preparation.

Satur.  
Even.

shall certainly be forgiven, and we shall certainly be happy; but that is in the World to come, so that I shall always think upon that excellent Admonition, never to credit any *inward* Comfort or Consolation, so much as to suffer them to puff me up any more that my Sins are forgiven, at such a *certain* Time, *at*, or *after*, the receiving the Sacrament, for that is not quite so sure. You have made me sensible that no such Joy or Consolation is annexed, by any Promise of God, to the worthy Reception of the blessed Sacrament. I believe that the Benefits are secured by God's Promise to the worthy Receiver, from whence that Joy may reasonably result, but the Party may, by some Indisposition of Mind, not be filled with it, and

#### IV.

Therefore I will not expect or depend upon any such unusual Light-someness or Consolations; but if they follow, it is well; if not, there is no Harm

For the Sacrament. Part II. 123

Harm or Danger in the want of them, Satur.  
Even.  
I will prepare my self by true and ~  
sincere Repentance, and *come with*  
*Faith* \*, and as well disposed as I  
can, and leave the rest to God, herein  
I shall have the Satisfaction of having  
done my Duty in the best manner I  
could, and with that I must be con-  
tent, for the rest I see is not in my  
Power.

V.

I will not be disconsolate upon this  
Occasion, by being disappointed of  
such Expectations as my own warm  
Imagination only may raise in me  
without any Reason or Promise made  
on God's Part. Though I should  
henceforward come away *cold* and lit-  
tle affected from the Sacrament, when  
I might expect my Heart must have  
been filled with devout Transports,  
I will not be concerned, nor believe I  
had not prepared my self, as I ought  
to have done; when thou my Soul

G 2

upon

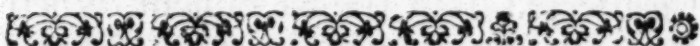
\* See the last Exhortation in the Communion  
Service.

Satur.  
Even.

upon examining my Heart can justly charge me with any considerable Omissions or Negligence in that Work.

## VI.

Therefore I will not be discouraged, if I find not that Content and Pleasure after our coming from the Sacrament which I might hope and wish for before, but I will go on steadily in the Ways of Virtue, and do our christian Duties constantly, and whether I feel the sensible Warmths and Comforts of Religion or no, yet I shall be sure never to want at length, the just Rewards of it; for *those*, depend upon Uncertainties, *these* upon God's Goodness and Truth, which cannot fail.



*The Hymn, for Saturday Evening,  
Upon a presumptuous Heart.*

**I** *S there Presumption in my Heart?  
Search glorious God and see?  
Or do I act a haughty Part?  
Lord I appeal to thee.*



For the Sacrament. Part II.

125

*I charge my Thoughts, be humble still,  
And all my Carriage mild,  
Content my Father with thy Will,  
And quiet as a Child.*

Satur.  
Even.

W,

*The patient Soul, the lowly Mind,  
Shall have a large Reward;  
Let Saints in Sorrow lie resigned,  
And trust a faithful Lord.*

Another.

**D***eluded Souls! that Dream of Heav'n  
And make their empty boast  
Of inward Joys, and Sins forgiven,  
Whilst they are Slaves to Lust.*

*Vain are our Fancies, airy Flights  
If Faith be cold and dead:*

*None but a living Power unites  
To Christ the living Head.*

*'Tis Faith that changes all the Heart,*

*'Tis Faith that works by Love,  
That bids all sinful Joys depart,  
And lifts the Thoughts above.*

*'Tis Faith that conquers Earth and Hell  
By a celestial Power;*

*This is the Grace that shall prevail  
In the decisive Hour.*

## The Week's Preparation

Sa-ur.  
Even.

*Faith must obey her Father's Will  
As well as trust his Grace;  
A pardoning God is jealous still  
For his own Holiness.*

*When from the Curse he sets us free  
He makes our Nature clean,  
Nor would he send his Son to be  
The Minister of Sin.*

*His Spirit purifies our Frame  
And seals our Peace with God,  
Jesus, and his Salvation came  
By Water and by Blood \*.*

Another.

**B**EHOLD how Sinners disagree,  
The Publican and Pharisee!  
One doth his Righteousness proclaim,  
The other owns his Guilt and Shame.  
This Man at humble Distance stands,  
And cries for Grace with lifted Hands;  
That boldly rises near the Throne,  
And talks of Duties he has done.  
The Lord their different Language knows,  
And different Answers he bestows;  
The humble Soul with Grace he Crowns;  
Whilst on the Proud his Anger frowns.

\* 1 John v.

Dear

For the Sacrament. Part II.

I 27

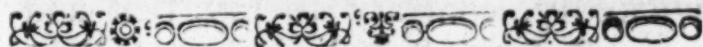
Dear Father, let me never be,

Satur-  
Even-  
w,

Join'd with the boasting Pharisee :

I have no Merits of my own

But plead the Sufferings of thy Son.



The Prayer, on Saturday Evening,

Against presumptuous Thoughts.

**A**LMIGHTY Lord God,  
who art infinitely Great, and  
infinitely Good, and the Maker and  
Lord of Heaven and Earth, I beseech  
thee to grant me a just Sense of my  
own Insufficiency ; and a due Regard  
of thy sovereign Power, and awful  
Majesty. *O cleanse me from all Pre-  
sumptuous Sins, lest they get the Do-  
minion over me,* For though thou  
hast shewn thy self a most kind and  
indulgent Father to me, yet alas I  
have been an undutiful and disobedi-  
ent Child, and have made very un-  
grateful Returns for those innumera-  
ble Mercies and Favours which thou

Satur.  
Even.

~

hast bestowed upon me. So that my Conscience accuses me of having done many Things contrary to thy blessed Will; of having acted foolishly and wickedly, contrary to my best and greatest Interest, which is to Obey thy Will and adore thy Majesty and Goodness.

I willingly acknowledge, O Lord, that the greatest Concernments of this World are as nothing when compared with Eternity; and yet how apt am I to grow Careless and Remiss in the great and important Work of my Salvation, and to suffer my Affections to be carryed away after the Things of this Life, for which I can't expect any other Desert than Death the just Punishment of my Sin. But,

Thou art infinite in Mercy, and *willest not the Death of a Sinner*, remember then, I beseech thee, thy tender Mercies; and for the Sake and Merits of my dear Redeemer, have Mercy upon me, and be not angry with me for ever. Accept of that  
full,

For the Sacrament. Part II. 129

full, perfect and sufficient Sacrifice, <sup>Satur.</sup>  
which thy beloved Son offered upon <sup>Even.</sup>  
the Cross, and through the Merit of  
his bitter Death and Passion, pardon  
all my Sins; particularly [*Here men-  
tion those you are most guilty of.*]

O Lord, give me an Interest in the  
Blood of that immaculate Lamb Je-  
sus Christ; and grant that I may ne-  
ver render those Sufferings which he  
underwent for Sinners, ineffectual to  
the Salvation of my Soul. And give  
me Grace seriously to consider that it  
is my indispensable Duty to forsake  
every evil Way.

Possess my Soul with just and  
lively Apprehensions of the infinite  
Disproportion there is between this  
World and the next; and that I may  
make a right Use and Improvement  
of all those gracious Opportunities  
which thou art pleased to give me, of  
working out my Salvation, and se-  
curing an Inheritance in that King-  
dom, which is to last for ever. Let  
no Temptations or Allurements di-  
vert



Satur.  
Even.

vert me from securing the Interest of  
my precious Soul.

Grant, that I may so pass through Things temporal as not finally to lose the Things that are eternal; and that in all the Concernments of this Life, I may govern my self by the Rules of Temperance and Sobriety, Justice and Honesty, Prudence and Moderation, and with an entire Trust and Dependance on thy Fatherly Care and good Providence; that having alway before my Eyes that great Account which I must one Day give, I may never dare to do any thing that may dishonor thy Name; nor be so wretchedly foolish, as to purchase any Happiness in this World at the Expence of thy Favour.

Enable me to make thy Laws the Rule of all my Actions that I may approve my self to thee, as becometh thy Servant; by being Zealous and Devout in thy Service: Kind and Charitable towards my Neighbour; by being Meek and Patient, Quiet and Peaceable,

for the Sacrament. Part II. 131

Peaceable, Humble and Inoffensive <sup>Satur-  
Even.</sup> towards all Men; and, as far as in me lies, Useful and Beneficial to the World; that so Glorifying thee here upon Earth, I may at my Departure hence, enter into the Joy of my Lord and be for ever Glorified in thy Heavenly Kingdom. To this End,

I pray thee give me Grace to make a right Use and Improvement of all thy Mercies, and vouchsafe, O Lord, to continue to me thy Grace, Favour and Protection. Be thou pleased in thy great Goodness to take me, and all that belongs to me, this Night, under the Care of thy good Providence, defend us from all Perils and Dangers; and after the comfortable Refreshments of Rest and Sleep, raise us up in Health and Safety, with Hearts full of Love to thee, and Zeal to thy Service, that we may in the last Day be raised to Life immortal, through Jesus Christ our Lord, in the fullest Sense of whose Words I pray to be heard saying, *Our Father, &c.*

F I N I S.

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